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THE
VALIDITY
OF THE
Dissenting Ministry :
OR, THE
Ordaining Power of Presbyters
Evinced from the
New Testament and Church History.

In Four PARTS.

Publish'd by C H A. OWEN.

*Episcopi noverint se magis consuetudine quam
dispositionis Dominicæ veritate, Presbyteris
esse majores. Hieron. in Epist. ad Tit.*

L O N D O N :

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THE
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OR THE
Original Power of Presbyters

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New Testiment and Church History

In Four PARTS.

Published by Chas. Owen

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To the READER.

destroyed by Archbishops over them, and so on, till at last it ended in one single Supremacy over the Church, which we call Papacy.

Now the first Step to the Papal Chair, was this Inequality among Ministers. There was granted to one Minister, first a Presidency over others, then a sole Power of Ordination, and at last a sole Power of Jurisdiction over the rest.

And that, at first, over all in a City or Diocese, then over all in a Province, then over all in divers Provinces, and at last over all the Christian World.

The particular Steps whereby the Pope ascended the Throne were these;

1. They set up Bishops over Presbyters.
2. Archbishops over Bishops.
3. Primates or Metropolitans over Archbishops.
4. Exarchs over Metropolitans. *Vid. Coll. Dict. in Verb. Patriarch.*
5. Patriarchs over Exarchs.
6. And Lastly, the Pope over all.

Thus the Romish Hierarchical Empire was founded upon the Invention of Presidency among Ministers; and is not this the Source of all papal Usurpations? Was not this Superiority among her Ecclesiasticks the first Stone in Babylon the Great? And is it not by Virtue of this that the Scarlet Whore is become so powerful among the Nations? If it be not so, look upon this as not written.

Prelacy was at first look'd upon as an innocent Creature, and introduc'd as a prudential Expedient against Schism; but by giving way to an Exorbitant Prelate to prevent Divisions in a particular Church,

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Church, a Way was made for an Universal Pope, to prevent Divisions (as is pretended) in the Universal Church.

IV. To what I have said, I'll only subjoin a short Account of those Countries where Ordinations are performed by Presbyters, and where by Diocesan Bishops.

Ordination perform'd by Presbyters.

In the Kingdom of Sweedland,

—Denmark, and Norway,

—of Prussia and Brandenburg,

In Holland, Zeland, &c. and

some Part of Brabant and Flanders.

—Geneva,

The four Swiss Protestant Cantons, being three times as big as the Popish ones.

The Country of the Grisons.

Vallies of Piedmont.

The Reformed Churches in

—Poland,

—Hungary, { Piget & hac.

—Transylvania, }

In France before the late Persecutions.

In Germany, as

—Brunswick and Lunenburg,

—Saxony,

—Wirtenburg,

—Mecklenberg,

Dant.

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Dantzick and some other

Hans Towns,

Pomeren, Hesse,

Leipsick, Anhault,

Palatine on the Rhine,

Silesia,

Bohemia,

Moravia,

Scotland,

New England,

In England and Ireland by

Protestant Dissenters.

Ordination perform'd by Diocesan Bishops.

I. In the Church of Rome

and its Dependents, as

—Italy, and all its Members,

—France Popish,

—Spain and Spanish America,

—Portugal.

Popish Churches in Poland,

Hungary,

Transylvania,

Switzerland,

Popish Churches in Germany, as

—Bavaria,

—Cologn,

—Mentz, &c.

II. In the Church of England

and Ireland.

The Anglo Episcopal Plantations.

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The African Churches also (not excepting the Greek Church) I take to be on our side, till our Adversaries prove their Bishops to be Iure Divino, Superior to Presbyters; if this Superiority be Established in those Churches, how come the Popish Missionaries to re-baptize the Ethiopian Christians? Ludolph, Hist. of Ethiopia. p. 341, and 342.

I know, it will be urged here, that there are Bishops among several of the Reformed Churches abroad; ~~now~~ there are so in Nante, but that they are in reality of the same Kind with the English or Italick Bishops, I utterly deny; or, that they are invested with any Power over Presbyters, save that of Moderiorship, which indeed is a kind of Priority, but then that Priority is the result of Humane Appointment and not of Divine.

Tho' the Protestant Churches differ from one another in some particulars of Government, yet all of 'em (excepting the modern C.....h of E.....) agree in the Identity and Equality of Bishops and Presbyters. This is further made out in the ensuing Treatise, Part I. Cap. 4.

When the Ballance of the above stated Account is duly consider'd, the begott'd Zealots of the Ch--h will have little reason to condemn our Ordination by Presbyters, which agrees with that of all other Reformed Churches, and perhaps less reason to triumph in her own, wherein she has no Associate but the Ch---h of R.

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To the READER.



To the READER.

TO THE READER.



If Men read Books with a Mind fairly disposed for the Reception of Truth, I doubt not, but the ensuing Collection would go a great way towards the decision of this Controversy; but when Men are zealously devoted to Party-Opinions, and consult their Prejudices only in the Determination of Differences, no wonder the brightest Truths pass for Errors.

The Reasons urged here in favour of Ordination by Presbyters, at least, I think some of 'em, are clothed with that Evidence, that they can scarce fail of gaining the Assent of Intelligent and Impartial Readers.

They are not verisimilar Propositions, but Arguments that carry with 'em an indisputable Authority with Men who are disburden'd of Bigotry, and ill Nature.

As an Introduction to what follows I shall observe four Things.

To the READER.

1. That the New Testament makes no real difference between Bishops and Presbyters.
2. That the Primitive Church was govern'd by Presbyterial Bishops.
3. Glance at the Original of Superior Bishops, and the fatal Effects of that Superiority.
4. Shew in what Countries Ordination is perform'd by Presbyters, and where by Diocesan Bishops.

I. As to the New Testament, I presume it is no more a doubt whether Bishops and Presbyters are the same or no ; since they are always used Synonymously there. And no Wonder, 'since there is no Election, Ordination, Character, or any thing else mentioned there to distinguish them ; but the Office (as well as the Name) of both are made to consist of doing the same Things without distinction.

And can we suppose the Apostles wou'd constitute two distinct Offices of Prelacy and Presbytery, and yet no where distinguish 'em, but on the contrary every where represent 'em the same. R. C. C.

In Scripture, there are no Rules or Directions given to Bishops as distinct from, or Superior to Presbyters, or to Presbyters as inferior to, or distinct from Bishops.

I could never yet see where the New Testament divides stated and standing Church Officers into three distinct Orders, viz. Bishops, Priests, and Deacons. If there be any such Text, let it be produc'd without offering violence to its genuine Signification.

Tis certain, the Scripture no where mentions Presbyters as an Order of Men subordinate and inferior to Bishops. Let our Adversaries advance one Scripture Testimony for Subject-Presbyters, or shew where

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where the Word Bishop (with its Conjugates, which is used six or seven times in the New Testament) never signifies Diocesan.

To say Presbyters were subject to the Apostles will not solve the Difficulty, till it be proved that Bishops are more their rightful Successors than the former.

Nor doth the Scripture any where speak of the Ordination of Bishops as distinct from Presbyters; but it expressly mentions the Ordination of Timothy as perform'd by the Presbyters, 1 Tim. 4. 14.

II. The Primitive Church was govern'd by a Council of Presbyterial Bishops. None of the Fathers speak of Diocesan Bishops, nor indeed of any Bishops as superior to Presbyters by Divine Right.

For about a hundred Years after Christ, we find nothing of Subject-Presbyters. That there was a Parochial Bishop we readily grant, and plead for the Restitution of his Authority.

This will appear when we consider, that for about 300 Years after Christ, the Bishops Church was no larger than a single Congregation; for all the Members of it met together in the same Place for publick Worship, and received the Sacrament at the Hand of the Bishop himself; which could not possibly be done if the Bishop's Charge then had been as large a Modern Diocese. This is acknowledged even by Ignatius the pretended Atlas of Diocesan Episcopacy.

In the first Century the Bishop was only the first Presbyter, or the Moderator of the Presbytery, having only a Primacy of Order, for he could do nothing without 'em, as appears from variety of Instances; therefore to be the Chair-man, Bishop or President of an Ecclesiastical Assembly, is the same in the Primitive Dialect.

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III. In after Ages Christianity increasing, Churches are planted in distant Places; which Churches being newly gather'd, these Parochial Bishops kept under 'em as so many Chappels of Ease, but this Subordination of lesser to greater Churches, was by a mutual Agreement among themselves, and not of Divine or Apostolick Institution.

The Apostles usually Preached in Cities, (there being the greatest Concourse of People) from whence the Doctrine of Christianity spread itself by degrees into the Country about where they settled Ministers.

These Country Clergy and Converts, did at first joyn themselves in Communion with the next City Church, till in process of Time they resolved themselves into lesser Communities, which were govern'd by their own Ministers, under the Superintendence of the Ecclesiastical Senate in the City, the President of which was the chief Presbyter, call'd Bishop, part of whose Office was to oversee the adjacent Churches; and this is the Original of that the Latins call Diocels, and the Greeks, Parish.

So that the Superiority of Bishops at first was founded upon Ecclesiastical Custom and not upon Divine Right.

Thus Episcopacy advanced by degrees till it commen-ced Prelacy, and at last swelled beyond the Bounds of the Ancient Parochial Charge.

At first all Ministers were equal, (excepting the Inspired whose Office as such was temporary) and when under the specious Pretence of Unity a Superiority was established in one of the Presbyters above another, the encroaching Humour was carried on fur-ther, and by degrees Equality among Bishops was
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It's amazing to think how any Protestants would allow the Ordinations of an Idolatrous Antichristian Conventicle to be valid, and at the same time reject the Ordination of all Protestant Churches (their own excepted) that are confessedly true Members of the Holy Catbolick Church.

If an Idolatrous Popish Priest turns to the Ch^{ch} of E.....d he is prefer'd without any Reordination, but no Foreign Protestant Minister is capable of Pre-ferment in the E.....h C.....h, without submitting to Reordination.

A hard Case! that the Ordination of a Popish Bishop, an Idolater, should qualify him to serve in a Protestant Church, when that of the Reform'd Churches is counted invalid and null, and must be renounc'd before any of their Ministers can be prefer'd in the Episcop^{al} Establishment.

Say not I bear hard upon the Papal Diocesans, in calling 'em Idolatrous, when the Church of England in her Homilies (which are subscribed by all her Clergy as containing wholesome Doctrine) teaches that,

‘ The Church of Rome is an Idolatrous Church,
‘ not only an Harlot, as the Scripture calls her,
‘ but also a filthy, foul, old, wither'd Harlot, and
‘ the Mother of Whoredoms. Homily against the
‘ Peril of Idolatry III Part. p. 154 Lond. Fol.
‘ Edit. 1673.

How comes the Ordination of this old wither'd Harlot to be true, and that of Foreign Reformed Churches to be false? Shall the Children of the Reformation

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formation be treated as spurious, while the Sons of that filthy Harlot are entertain'd as Legitimate and Genuine? Tell it not in Gath, Publish it not in the Streets of Askalon.

London,

August 24, 1715.

CHA. OWEN.



GUTENBERG

THE
VALIDITY
OF
ORDINATION
BY
Meer PRESBYTERS,
In Ten ARGUMENTS.

BEING THE
Abridgment of Mr. J. Owen's Plea.

WITH
Occasional and Proper Supplements.
AS ALSO
A DEFENCE of it against the late
Rector of Bury.

PART I.

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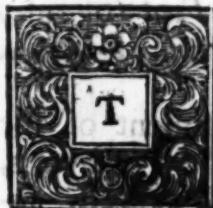
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CHAP. I.

Presbyters in Scripture are the same with Bishops in Name, Office and Qualifications, therefore have Power to Ordain: But two Stated and Standing Church-Officers in the New Testament, viz. Bishops (or Presbyters) and Deacons: No Text that gives the Power of Jurisdiction to the Bishops as distinct from the Presbyter. Sytiack Translation makes Bishop and Presbyter the same. The Presbyter, if any, more honourable than the Bishop. Timothy and Titus no Diocesan Bishops. Postscript to Paul's Epistles spurious. Government of the Ephesian Church given to Presbyters. Primitive Diocesses, like our Modern Parishes. The Original and Office of Evangelists. The Apocalyptic Angel no Prelatick Bishop.



THE State of the Question in short is this, *Whether Ordination by meer Presbyters without Diocesan Bishops be valid?* Mr. Owen maintains and proves the Affirmative by the subsequent Arguments, which are enforced by Additional Remarks.

Argument I. PRESBYTERS have an inherent Power to Ordain, because they are Scripture Bishops. For,

1. ACCORDING to the New Testament, Bishops and Presbyters are the same in Name and Office. Thus the Presbyters of *Ephesus* are not only call'd Bishops, but are also invested with the sole Episcopal Oversight of that Church, as will appear to any unprejudiced Person by comparing the following Texts.

Acts 20. 17. He (Paul) sent to Ephesus and called the Presbyters of the Church, πειρεταῖς.

Verse 18. *And when they were come to him, he said,*

Verse 28. *Take heed to your selves, and to all the Flock, over which the Holy Ghost has made you Bishops (πειρεταῖς) to feed the Church, i. e. to rule and govern the Church.*

THE Greek Word (*ποιμανόν*) to Feed, signifies also to Rule, and is taken in that Sense, *Matt. 2. 6. A Governor that shall rule my People Israel, ποιμανόν.*

So *Psal. 2. 9. Thou shalt (break ποιμανόν) rule them with a Rod of Iron.*

THUS the Church of *England* reads the Word in her Form of ordaining Presbyters: *Take heed to all the Flock among whom the Holy Ghost has made you Overseers, to rule the Congregation of God.* Form of Ordaining Priests Episcopal.

THOSE Places clearly evince an Identity or Sameness of Offices as well as Names. When *Paul* bids the *Ephesian* Presbyters rule their Flock, and perform the Office of a Bishop to them, he doth not speak of the Name but of the Office. So *1 Pet. 5. 1, 2. The Presbyters which are among you I exhort: Feed (or rule) the Flock of God acting the Bishops therein.* πειρεταῖς ποιμανόντες.

IT appears hence, that the Government of the *Ephesian* Church was committed to the Presbyters, and not to any single Person; they are expressly invested with the supreme Power by the Holy Ghost; and the Rector's Friends must by another *Tentamen Novum* prove they were ever deprived of it, or that any Bishops was placed above them, when the Apostle departed thence, and was to see their Faces no more,

more, which has not yet been done. Nor can they ever prove that *Paul* returned to *Ephesus* again; and should that be done, they can't prove the *Holy Ghost* alter'd his Mind, and turn'd *Presbytery* into *Prelacy*, as the *Rector* says he did, pag. 19, 20, 21.

Answ. 1. **WHAT!** Did the inspired Apostle alter his Mind? Is the divine Spirit inconsistent with himself? That this was the last Establishment *Paul* intended to make in that Church, is evident; for he positively tells them, *I know that ye shall see my Face no more*, *Acts 20. 25.* The Church of *England* understands the Apostle in this Sense; therefore she reads the Words thus, *I am sure that henceforth ye shall see my Face no more.* Form of Ordaining Priests.

2. **BISHOPS and Presbyters have one and the same Qualifications.** When the Apostle speaks of the Accomplishments and necessary Endowments of Church Officers, he only mentions *Bishops* and *Deacons* as the Subject of them; says nothing of *Presbyters*, because they were the same with *Bishops*, *1 Tim. 3.*

THE Learned *Grotius*, called by some the *Phænix* of his Age, saith (*in locum*) the *Presbyters* of the Church are here called *Bishops* or *Inspectors*, but that afterwards that Name was by way of Eminence (he doth not say *Jure divino*) given to one of them who was the *President*, or *Chair-man*.

So *1 Tit. 5. 4, 5, 6, 7.* *For this Cause I left thee in Crete, that thou should'st ordain Presbyters in every City; if any (i. e. that is to be ordained a Presbyter) be blameless, for a Bishop must be blameless.* What Force would there be in those Words, *Ordain Presbyters, for a Bishop must be blameless*, if *Bishop* and *Presbyter* were not the same? In that Case, the Reason added, *Verse 7.* would not be cogent; for he orders him to ordain *Presbyters*, and then describes a *Bishop*; so that if the Apostle means any thing in this Place, he intends one and the same Person and Office, when he mentions *Bishop*, *Presbyter*, or *Elder*.

3. *The Scriptures own but two ordinary, standing Church Officers, viz. Bishops and Deacons.* Read 1 Tim. 3. Chap. throughout. So Phil. 1. 1. Paul to all the Saints at Philippi, with the Bishops and Deacons. Of these Bishops, there were more than one in every Church; so there were in the Philippick Church, Phil. 1. 1. with the Bishops (in the Church) at Philippi. So there were several Bishops in the Ephesian Congregation, Acts 20. 17, 28. Over which (i. e. Church of Ephesus) the Holy Ghost hath made you Bishops. So the Original.

So Acts 14. 23. *They ordained Presbyters (or Bishops) in every Church.* Doctor Hammond (whom King Charles II. designed to make Bishop of Worcester) thinks these Bishops were only the single Pastors of single Congregations, with their Deacons, without any Presbyters under them. Tho' this Gentleman was a high Diocesan, yet scrupled not to affirm, That in the New Testament there were only two Kinds of Church-Officers, Bishops and Deacons.

EVEN Bishop Taylor owns, that only Bishops and Deacons are of divine Institution. *Episcopacy asserted.*

NAY more, the learned Dodwel proves, that a Diocesan Bishop is not to be found in all the New Testament. *Paræn. ad Exteros.*

BEFORE I dismiss this Head, let me add,

(1.) OF the Bishops mentioned in Scripture, there were several of them in one Church, but now one Bishop extends his Dominion over many Churches.

(2.) THE Scripture no where mentions the Qualifications of Bishops as distinct from Presbyters; and I challenge our Adversaries to produce one Scripture for Episcopal Ordination as distinct from that of Presbyters.

(3.) I would fain see one Text that divides the Ministerial Power ~~and~~ Order, that gives only the Power of Doctrine to Presbyters, and the Power of Jurisdiction and Order to Bishops; let the Advocates for the

the Cause speak, and shew me (if they can) a Scripture that excludes Presbyters from the Power of Ordaining, Confirming, Consecrating, &c. which they say, are the proper Work of a Bishop as Superior to a Presbyter.

(4) How comes it to pass, when the Apostle reckons up the several Sorts of Ministers appointed to be in the Church, that he makes no mention of Superior Bishops? Our Learned Writers against Popery think it a good Argument to disprove the Pope's Headship, that he is not mentioned among the List of Church-Officers reckoned up in the *New Testament*; no more is a Bishop as superior to Presbyter, as much as named in those Places, *1 Cor. 12. 28. Eph. 4. 11.* nor any where else in the Bible.

4. *It is no contemptible Argument, that the Syriack Translation uses not two Words, one for Bishop, and another for Presbyter, but has only Kashiha, which signifies Presbyters:* This shews, that the Syriack Translators took Bishop and Presbyter to be Church-Officers of the same Species, and therefore express them by one Word. *The Syriack reads, 1 Tim. 3. 1. He that dehires the Office of a Presbyter. So Phil. 1. 1. Presbyters and Deacons.* This is a strong Proof, that the Distinction of Bishop and Presbyter was not known when that Translation was made, for it uses not as much as different Names for them.

To this Mr. Gips says,

Obj. 1. "THAT the Word πρεσβύτερος Presbyter being used in the Greek Testament above sixty times; 'tis by the Syriack Translators always rendered by *Kashiha* without any Exception, and with Reason, being descended from *Kephais Senuit*, and doth most properly signify Presbyter or Elder. But,

2. "Ἐπίσκοπος is rendered by other Words than by *Kashiha*, for *Kashiha* is only thrice used to express Bishop by, as *Tit. 1. 7. 1 Tim. 3. 2. Phil. 1. 1.* In all which Places, the *Latin* of the Syriack has

“ Presbyter, not *Episcopus*. And from hence it may indeed, with some Reason, be argued, that Bishop in all these Places denotes no more than Presbyter or Elder, at least in the Opinion of the Syriack Translators. Again, Ἐπίσκοπος and its Conjugates are in the Syriack Version rendered by Words of very different Signification from it; as *Acts* 1. 20. *Acts* 20. 28. *1 Pet.* 2. 12. *Luke* 19. 44. Part 2d. P. 31.

THEN a little lower, the Rector thinks it probable, “ That the Syriack Translators did not take Ἐπίσκοπος and Πρεσβύτερος in the Original, to be one and the same Order of Church-Officers throughout the *New Testament*; for tho’ tis not unlikely they believed Bishops to be the same with Presbyters, in *Phil.* 1. 1. in *1 Tim.* 3. 1, 2. and in *Tit.* 1. 7. because they keep close to the Word *Kashiba*; yet when they expound Ἐπίσκοπος and its Conjugates in other Places by different Words, tis altogether as likely that they believed the Bishop to be a Church-Officer of a different Kind.

Ans. NEED I return an Answer to the Rector here, since he takes so much Pains to confirm a great Part of Mr. Owen’s Argument frqm the Syriack Version? More particularly,

1. It’s here acknowledged by him, that the *New Testament* Bishop is a Presbyter.

2. He thinks it probable, but is not positive, that the Syriack Translators did not take Ἐπίσκοπος and Πρεσβύτερος in the Original to be the same Order of Church-Officers, and it’s probable the Rector may be in an Error, since he assigns no manner of Reason for what he says.

3. As to the Places where it is differently rendered, it is sufficient to say, that it is enough that in the above-quoted Texts that treat of Church-Officers they use the same Word, and retain the Greek Word in *Acts* 20. 28. which is a further Evidence of their Judgment, Verse 17. As to *1 Pet.* 2. 12. and *Luke* 19.

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44. they speak not of Gospel-Ministers, and therefore not pertinently alledg'd.

IN fine, if there be any difference between Bishop and Presbyter, the preheminence is given in Scripture to Presbyters. The Bishops say, their Office as distinct from Presbyters, is to Rule, and the Office of a Presbyter is to Administer the Sacraments, Preach, Labour in the Word and Doctrine: But to administer the Sacraments, and be Ambassadors for Christ by preaching the Gospel, is a more honourable Work than ruling and governing; so *Paul* says, *they (the Presbyters) that labour in the Word and Doctrine, deserve more Honour than they (the Bishops) who rule well,*

1 Tim. 5. 17.

THE Apostles stile themselves Presbyters, but never Bishops; thus St. Peter calls himself a Presbyter, *1 Pet. 5. 1. The Presbyters which are among you I exhort, who am also a Fellow-Presbyter,* *Επίσκοπος.* So St. John begins his 2d and 3d Epistles. *The Presbyter unto the Elect Lady,* 2d Epistle. *The Presbyter (Πρεσβύτερος) unto the well-beloved Gaius,* 3d Epistle.

Objection. *Timothy and Titus were Bishops superior to Presbyters.*

Answ. 1. THE Papists use this Objection against the Protestants; so that *English Episcopacy and Popish Prelacy* are defended by the same Arguments.

2. *Timothy and Titus were Evangelists, and not only superior to Presbyters, but to Diocesan Bishops.* *Ut infra.*

3. THEY are no where called Bishops; produce one Scripture that calls them so. You'll say they are so called in the Postscripts to the Epistles directed to them.

BUT, 1. Those Postscripts are no Part of Canonical Scripture, nor were they tacked to the Epistles for several hundred Years after Christ; *Theodore* being the first who mentions them, as part of his own Commentary, and yet even he has not the Word Bishop

Bishop in them, nor any body else, till *Oecumenius*, who wrote above a thousand Years after Christ.

2. THE Postscripts to the *Syriack* make no mention of their being Bishops of those Places.

3. THE very Postscripts themselves prove themselves to be written long after the Epistle: For in one of them *Phrygia* is called *Pacatiana*, which was not the Name of it till above 300 Years after Christ, when it was conquered by one *Pacatianus* a Roman General, and after him called *Pacatiana*.

Nor can it be gathered from the Epistles themselves, that *Timothy* and *Titus* were Bishops: For when the second Epistle was written to *Timothy*, he was an *Evangelist* and no Bishop; so 2 Tim. 4. 5. *Do the Work of an Evangelist*, which was Part of the Apostolical Work. An *Evangelist* was an extraordinary Itinerant Officer, and is expressly distinguish'd from *Pastors* and *Teachers*, who were to be standing Guides and Governeurs of the Church, Eph. 4. 11. And he gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*.

4. THERE were several Presbyter Bishops at *Ephesus*, when *Timothy* is supposed to be made Bishop of it. What became of them? Were they unbishop'd and degraded upon his Preferment?

5. How comes *Paul*, in his Epistle to the *Ephesians*, (writ long after the first Epistle to *Timothy*) not to mention *Timothy* their pretended Bishop? A certain sign he was no Bishop nor Resident there then. We find *Timothy* long after at *Rome*, from whence the Apostle intended to take him along with him to visit the Churches of *Judea*, Heb. 13. 23, &c.

6. If *Timothy* was not Bishop of *Ephesus* when the first Epistle was writ to him, he was none at all; for that Epistle is made the Foundation of his Episcopal Power.

He was no Bishop of *Ephesus* when *Paul* took his final Leave of the Presbyters there, *Acts* 20. 17, 28.

Paul

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Paul upon his last Departure from thence commits the Oversight of the *Ephesian Church* to the *Presbyterian Bishops*, or *Episcopal Presbyters* of it, as the proper, and sole *Governours* thereof, without the least mention of *Timothy*, tho' he was then present, *Acts 20. 4. 5, 6, 7, 13, 14.* the whole *Episcopal Power* is given, to the *Presbyters* before *Timothy*, their supposed *Bishop's Face*.

But, and if *Timothy* was not then present, how comes *Paul* to be so regardless of that Church, (when he knew he should see their Faces no more) as not to name *Timothy* his Successor? He told the *Ephesian Clergy* at *Mileatus*, That he had not spared to declare to them the whole *Council of God*. How can this be done when he neglects to inform them about his ordinary Successor? If *Ministry* and *Churches* depend upon this Succession, it was no small Part of the *Council of God* to be declared unto them. He tells them, *they should see his Face no more*; whether he did, or did not, is not material to the Point; it's certain he thought he should not: How comes he then to leave them without an *Episcopal Shepherd* to defend them against those *Wolves* that should enter after his Departure? *Acts 20. 29.* The Reason is obvious, he thought the *Presbyters* of *Ephesus* fit for this Undertaking without a superior *Bishop*, Verse 28.

THAT this Epistle was written before his Imprisonment at *Rome*, when he went to *Macedonia*, is acknowledged by *Bishop Hall*, a zealous Defender of the *Jus Divinum* of *Episcopacy*, *Acts 20. 1, 2, 3. 1 Tim. 3. 3. Vind. pag. 97.* Of this Opinion is *Athanasius*, *Theodoret*, *Baronius*, *Ludovicus Capellus*, *Grotius*, *Hammond*, *Lightfoot*, *Cary*, &c.

7. IF *Timothy* was *Bishop* of *Ephesus*, when the first Epistle was written to him, how comes he to be absent from *Ephesus*, when *Paul* writ the second Epistle to him? Was honest *Timothy* a Non-resident? *Paul* sends *Tychicus* with an Epistle to the Church of *Ephesus*,

Jesus, and recommends him to them as a faithful Minister in the Lord, but not a word of, or to *Timothy*, their supposed *Dioceſan*, Eph. 6. 21, 22.

BUT admit, *Timothy* was then at *Ephesus*; how comes the Apostle to call him away from his Epis-
copal Care and Charge? Saying, 1 *Tim.* 4. 9, 10, 11.
Do thy Diligence to come shortly to me. In short let me add,

1. THE Church of *Ephesus* at this time wanted a Bishop, if ever, when *Paul* took his last leave thereof, telling it, that after his *Departure* grievous *Wolves* should enter among them, *Acts* 20. 29.

2. *Timothy* was undoubtedly well qualified for that publick Post, yet the Holy Ghost fixes the Ecclesiasti-
cal Government in the *Presbyters* of *Ephesus*; as the Remedy to prevent Schisms, *Acts* 20. 17, 18, 29.

3. THE Apostle knew he should see their Faces no more; strange then he should make no mention of *Timothy*, nor of any other single Person as his Episcopal Successor in that important Post.

As to *Titus*; if *Timothy* was not Bishop of *Ephesus*, neither was *Titus* of *Crete*, for both their Power and their Work was the same, and the Epistles of the same Strain.

1. It's no where said that St. *Paul* made him Bishop of *Crete*.

2. He was left in that *Island* only for a Season; for *Paul* charges him to come to him to *Nicopolis*, *Tit.* 3. 12. after which we never hear of his return-
ing to the *Dioceſe* of *Crete*. Since then there's an Account of his being at *Dalmatia*, 2 *Tim.* 4. 10. and we hear no more of him.

8. BUT suppose *Timothy* and *Titus* were real Bishops of *Ephesus* and *Crete*, it will be no Argument for *Dioceſan* Bishops, except the Church of *Ephesus* and that of *Crete* did appear to be of the same Extent with our *Dioceſan* Churches, which can never be proved.

DID the Church of *Ephesus* consist of 100 or 200 Parishes, under the Conduct of Presbyters, who were all subject to *Timothy* as their Bishop? Did they take an Oath of Canonical Obedience to him as our Presbyters do to their *Ordinary*? This must be proved, or the Instance of *Timothy's* being Bishop of *Ephesus* will be impertinent to the present Case.

NAY there are strong Presumptions, that the Church of *Ephesus* consisted of no more Members than could ordinarily meet in one Place; that the Bishop's Diocess in *Ignatius's* Time, and long after, exceeded not the Bounds of a Modern Parish, appears from the following Instances out of him.

1. THE whole Diocess met together with the Bishop for publick Worship. *Ad Smyr.*

2. *Baptism* was ordinarily administred by the Bishop within his Diocess.

3. THE Bishop had but one Altar or Communion Table in his Diocess. *Ad Philad.*

THE excellent *Mead*, a Member of the Church of *England*, says, it should seem in those first Times, before Diocesses were divided into lesser and subordinate Churches, we now call Parishes, and had Presbyters assigned them; they had not only one Altar in one Church, but one Altar to a Church, taking the Church for a Company of the Faithful united under one Bishop; and that was in the Place where the Bishop had his Residence. *Proof of Christianity.*

Timothy's Church had but one Altar, at which the whole Congregation of the Diocess ordinarily received the Lord's Supper in *Ignatius's* Time, which was many Years after *Timothy's* Death. *Ad Eph.* Nay, more he saith, *It was not lawful without the Bishop either to baptize or celebrate the Lord's Supper,* *οὐαὶ τοῖς*. *Ad Smyr.*

4. No Marriages were solemnized without the Bishop. *Ad Polyc.*

5. THE Bishop took care of the Poor of the Diocess; and that the Congregation often met together, the Bishop taking an Account by *Name* of those who were absent, not omitting Servant Men and Maids. *Ad Polyc. pag. 12, 13.* Thus we see *Ignatius's* Bishop (if any Credit may be given to those Epistolatory Collections) was but the chief Pastor of a single Congregation, whose Members ordinarily met together for personal Communion, as will appear to any unprejudic'd Person that reads his Epistles with just and impartial Observation.

On the other Hand, *Ignatius*, it's true, makes a difference between Bishop and Presbyter, but doth not assert, much less prove a Superiority of Office by *divine Right*. We grant, that in his Time, the Name Bishop began to be appropriated to the senior Presbyter, who was as *Pastor*, and the rest his *Assistants*; but this makes little for *English Prelacy*. *Def.*

As to what the Rector advances in Favour of the *Ignatian* Epistles, Mr. *Owen* has accounted for it in his *History of Ordination*: But before I part with Mr. *Gips*, I must complement him upon his Concession, " That every Congregation had a Bishop. Every one of these *Asiatick* Churches, to whom *Ignatius* wrote, was (says he) furnished with a Prelatick Bishop, with Presbyters and Deacons under him.

AND let me add, for the further Illustration of *Timothy* and *Titus's* Case; That,

1. THE Multitude of Converts increasing, the Apostles had need of Assistants to visit the new planted Churches in their absence.

2. THESE Churches wanted the Presence of the Apostles or some Apostolical Men to supply what was wanting, for as yet the Canon of the *New Testament* was not framed and finished.

3. THE Evangelists were these Assistants. This is plain in the *New Testament*, and agreed upon almost by all, that they were secondary Apostles. *Timothy*

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is expressly ordered to do the Work of an Evangelist. It appears also, that Timothy was no Resident or fixed Officer, but went up and down as Paul's Companion or Messenger to settle the Churches as other Evangelists did, whose Office is described at large in *Eusebius*.

BESIDES, we read of no Appointment of a Successor to Timothy, but that of Teachers, 2 Tim. 2. 2. *The same commit thou to faithful Men, who shall be able to teach others;* therefore the Apostle bids him ordain Teachers or Presbyters: And there is no Account of any other Kind of Ministers, besides these Presbyters, who were to succeed this pretended Bishop.

4. THE Use of these Evangelists in the Church was temporary, and they are long since ceased as Apostles and Prophets are, without any Successors as such. They were extraordinary Persons, and therefore not succeeded in that Character by any Order of Men, but in their ordinary Capacity are succeeded by Pastors and Teachers, or Presbyters. To proceed:

SOME have pretended to make Bishops of the seven Asian Angels. *Revel.*

1. WHEN they prove their supream Power of Jurisdiction, and the Extent of their Diocess to be the same with any of ours they shall be heard. Ignatius in some of his Epistles makes them Pastors of particular Churches. *Ut supra.*

2. SOME by these Angels understand the whole Churches: The Style and Conclusion of the Epistles favour this Opinion; all of them conclude thus; *He that hath an Ear, let him hear what the Spirit saith unto the Churches, Rev. 2. 17, 29. Rev. 3. 6, 13, 21.* This is Tyconius's old Exposition, mentioned by St. Augustine, *Lib. 3. 30. de Doctrina Christiana.* And is further countenanced by some Particulars in the Epistles themselves, where the singular Number is often changed into the Plural in the same Verse. So *Rev. 2. 10. Fear none of those things which thou shalt suffer; be-*

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bold the Devil shall cast some of you into Prison, that ye may be tryed.

3. *Angel* is a Name of Office, not of Order, as is agreed by the Learned.

4. It is observed by many Chronologers that *Timothy* was alive, when the Epistle to the Angel of the Church of *Ephesus* was written, who is there charged, if the Angel of it, with *leaving his first Love*: And shall we suppose, that *Timothy*, whom *Paul* so often commends for his Zeal and unfeigned Faith, was now grown remiss and cold? *Rev. 2. 4. 5.*

5. But to put the Matter out of doubt, it must be observed, that *St. John*, who writ these Epistles, was a Jew by Birth, and calls the Ministers of the Churches the *Angels* of them, in conformity to the Style of the Jewish Church, who called the Minister of every Synagogue the *Angel of the Church*; to which *St. John* alludes: They called him also Bishop of the Congregation. *Lightfoot, Vol. II. pag. 33.*

IN Sum: If Presbyters be Scripture Bishops, as we have proved; and Diocesan Bishops have no Footing there, as has been also evinc'd, then our Ordinations by Presbyters are *Jure Divino*, and therefore valid. *Q. E. D.*



CHAP. II.

Examples of Ordination by Presbyters in Scripture, Paul, Barnabas, Timothy, ordained by Presbyters. Objections answered. Imposition of Hands explained. The Apostles did not assume the Power of Ordaining to themselves, but joined the Presbyters with 'em. The Ordaining Power in the Presbyters Commission. The Power of Ordination nowhere appropriated to the Bishops. The Original of Superior Episcopacy; and the Consequences of it.

Arg. II. **T**HE **R**E are Scripture-Examples of Ordination by Presbyters. Paul, and Barnabas, and Timothy are notorious Instances thereof.

I. Instance is grounded on *Acts 13, 1, 2, 3*. Now there were in the Church that was at Antioch, certain Prophets and Teachers -- As they ministered to the Lord -- The Holy Ghost said, Separate unto me Barnabas and Saul, for the Work whereunto I have called them; and when they had fasted and prayed, and laid their Hands on 'em, they sent 'em away. Here observe,

1. This Ordination of Barnabas and Saul was to the Ministerial Work, and it's remarkable they were not called *Apostles* before this Time. *Acts 14. 14*.

2. This Ordination was done by Fasting, and Prayer, and Imposition of Hands.

3. The Ordainers were Prophets and Teachers, who are acknowledged to be Presbyters, or ordinary Ministers by Mr. Gips himself. *Tent. Nov. last Book, Part I. Chap. 2. p. 7.*

BUT here, saith he, Prophets presided in the Ordination. *Part I. p. 8.* To this I answer,

1. Mr. Gips owns, and allows Mr. Owen's Interpretation of this Text to be true, that Prophets and

Teachers were Presbyters ; but adds, they acted by extraordinary Commission. *Part I. p. 7. ad calcem.*

TRUE ; the Commission was so, as to the Manner of delivering it, and so are the Rules given by the Apostles : so was the Designation of *Saul* and *Barnabas*, the Persons to be ordained, extraordinary ; but the *Ordainers* were ordinary Teachers, whatever the Commission was, they ordained by virtue of their inherent and ordinary Power.

2. HERE is a plain positive Instance of Presbyters Ordaining, and that by the Authority of the Holy Ghost. Whether there was a Presidency, or no, 'tis not material, since they performed all the outward Actions of Ministerial Ordination, as *Fasting*, *Prayer*, and *Laying on of Hands*, and that by a divine Order. What doth the Bishop more ?

THE Question is, Who has Power to perform those ordaining Actions, Bishops or Presbyters ? Here Presbyters do it ; now, they to whom all the outward Actions of Ordination belong, to them the Ordaining Power belongs ; as he that has a Power to set apart Bread and Wine for Sacramental Uses, has Power to administer the Lord's-Supper ; so here, they who are authorized to dedicate Persons to God for the Work of the Ministry, by *Fasting*, *Prayer*, and *Imposition of Hands*, have Power of Ordaining. It is strange that all the Ordaining Acts should here be performed by Presbyters, and yet Presbyters have no Power to ordain.

3. ALL Ministers then, generally speaking, had extraordinary Gifts to favour that new Dispensation, and therefore all their Particularities can't be drawn into Example.

4. But supposing these Prophets to be extraordinary Officers, yet I deny that they ordained in their Extraordinary and Prophetick Capacity ; let our Adversaries prove it.

5. AND should I admit these *Prophets* presiding were not *Presbyters*, I must at the same time say, *Bishops*

*B*bops are no Prophets, nor Successors to the Prophetick Order.

6. But after all, I deny this Presidency; Where is it said that these Prophets were superior to Presbyters? Or if they were, where is it said they presided in that Ordination? Or that such a Presidency was necessary to future Ordinations? The Scriptures do not tell us that these Prophets presided here; they joined indeed with the Presbyters, but this Conjunction is no Proof of Presidency in the Case, since they were equally empowered to Ordain.

LET any Prelatist prove it if he can, that a *Prophet* always presided, and that this Presidency is essential to Ordination, *Et erit mihi magnus Apollo.*

LET me add, that *Prophets* frequently signify no more than such as interpret the Scripture, nay, and preach; 1 Cor. 14. 3, 4. *He that prophesieth speaketh unto Men, to Edification.* Vers. 4. *He that prophesieth edifies the Church.* And why may not the Word Prophets be taken so in Acts 13. 1. Sometimes it's applicable to Men and Women, 1 Cor. 11. 4, 5. *Every Woman that prays and prophesyeth.*

PROPHESYING signified likewise to *Predict*; now this Gift of foretelling future Events, did not constitute a distinct Order of Men, for Women as well as Men prophesy'd, *ut supra*, Acts 2. 9. *And the same Man had four Daughters which did prophesy.*

IF this be not sufficient to enervate and weaken the Presidential and Prophetick Objection, I will say more on this Head when we come to the fifth Argument. Now I proceed

TO the 11d Instance, which is *Timothy*, who was ordained by a College of Presbyters, 1 Tim. 4. 14. Neglect not the Gift that is in thee, which was given thee by Prophesy, with the Laying on of the Hands of the Presbytery.

CAN any thing be more express? I am thinking how our Adversaries would triumph if the Apostle had said, Which thou hast received by the laying on of the Hands of the Bishops.

I WOULD fain know, to what End the Presbyters lay Hands on *Timothy*, if they had no Power to Ordain? Mr. *Gips* says 'twas only as a Testimony that the Bishop ordained with the consent of the Presbyters, *Part I. p. 86.* But this proves nothing; for,

1. THE Consent of the People also was necessary, who ratified the Action by their Approbation.

2. LET any produce an Instance, of Hands laid on for Consent only. The learned Dr. *Cave* saith, That Imposition of Hands was constantly used as the Right of conferring Ordination upon the Ministers of Christ. *Prim. Chr. Ed. 5. p. 159.*

3. In laying on of Hands, by a *Synechdoche*, is meant the whole Ministerial Work of Ordination. The Gift that *Timothy* received at his Ordination, was not that of the *Spirit*, but the *Gift of Office*, with which he was invested by the laying on of the Hands of the Presbytery.

WE don't read that the Holy Ghost was given by Imposition of Hands in Ordination; Therefore, says *Paul* to *Timothy*, *lay thy Hands suddenly on no Man*: There had been no necessity for this Caution, if *Timothy* could have conferred the *Spirit* by the Touch of his Hand.

Obj. But *Timothy* was ordained by *Paul*, with the Concurrence of Presbyters, *2 Tim. I. 6. Stir up the Gift of God which is in thee by the putting on of my Hands.* I answer,

1. How doth it appear that this laying on of Hands was for *Timothy's* Ordination? That remains to be proved; this *Gift* is said to be given by *Prophecy*, *1 Tim. 4. 14. i.e.* It was prophesied that *Timothy* should be an eminent and useful Minister; *1 Tim. I. 18. This Charge I commit to thee Son Timothy, according to the Prophecies that went before of thee.*

2. *Paul's* laying on of Hands might, for any thing that appears to the contrary, be for conferring the Holy Ghost, which was given by the laying on of the

the Hands of the Apostles, without any Ordination. *Act 8. 17, 18. They laid their Hands on 'em, and they received the Holy Ghost; and when Simon saw that thro' laying on of the Apostle's Hands the Holy Ghost was given—*

3. But if he laid on Hands for Ordination, 'tis certain he joined the Presbyters with him; which he had not done if there had not been an inherent Power of Ordination in Presbyters as such, which is what we contend for.

EVEN the Apostles did not reserve to themselves the sole Power of Ordination, how then come the Bishops to take it to themselves wholly, exclusive of the Presbyters? By what Authority do Bishops arrogate to themselves this Supream Power, who are neither *Apostles*, nor *Evangelists*, nor *Prophets*, nor Successors to them in that Character or Capacity?

4. PROTESTANTS of old used and urged this Text with Applause against the Enemies of the Reformation. From this Place, says *Whitaker* against *Bellarmino*, *We understand that Timothy had Hands laid on him by Presbyters, who at that time governed the Church by a Common-Council*; and then falls upon *Bellarmino* and the Popish Church for confining the Power of Ordination to the Bishops exclusive of Presbyters.

5. THE Truth of the Matter is, the ordinary Ministers then did in a manner constantly need the Conduct of *Apostles*, *Evangelists* and *Prophets*, till the Canon of the *New-Testament* was collected and compleated. But now, the *New-Testament* Canon being compleated, becomes our standing Rule, and supercedes the Use of those extraordinary Guides.

THE *Apostles* were unfixed and unlimited Officers, and as such, had no Successors, but the Presbyters succeeded them in their ordinary Function. In the Churches which the Apostles planted, they fix'd Presbyters who were subject to 'em, but not to any other Ministers after the Cessation of that extraordinary Office.

6. THE Commission given to Gospel Ministers includes the Ordaining Power, for 'tis the same with that of the Apostles, excepting only the extraordinary Part of their Ministry, which was proper to 'em as Apostles, and ceased with 'em.

THE Apostles Commission is in *Matt. 28. 19, 20.*
Go teach all Nations, baptizing 'em, &c. I am with you alway, even unto the end of the World. Here observe,

1. THIS Commission was given to the Apostles and their Successors in the Gospel-Ministry; for the Apostles were not to continue themselves to the End of the World.

2. THE Principal Parts of the Ministerial Office are here recited, as Preaching and Baptizing.

3. UNDER these principal Parts of the Ministerial Office are included all other Ministerial Powers, (such as administering the Lord's-Supper, governing the Flock, ordaining Ministers) as the lesser in the greater. Either these Ministerial Acts are not contained in this Commission, or they are included in the Power of Preaching, which in other Places is put for the whole Office of the Ministry.

But 'tis rational to think the Ordaining Power to be included in this Commission, therefore the Apostles are impower'd to continue Successors in the ordinary standing Parts of the Ministry, to which Ordination is subservient as the Mode of Entrance into it.

4. It follows hence, That all who are admitted into the sacred Ministry, have the whole Ministerial Power committed to 'em, even all that Power which the Apostles were to transmit to their Successors. The sacred Office of the Ministry is but one, and can't be divided.

Now, let my Lords the Diocesan Bishops

1. PRODUCE any Commission given to them, distinct from that of Presbyters, in the *New-Testament.*

2. LET 'em shew an Ordination of Bishops distinct from that of Presbyters.

3. LET

3. LET 'em shew where the sole Power of Ordination is appropriated to them, and where Presbyters are excluded from it.

4. LET 'em shew where the *New-Testament* specifies the different Qualifications of Bishops and Presbyters.

THUS the Presbyters, in the Apostolical Times, had the Ordaining Power, which they kept for a considerable time, till the Church degenerated from its Purity, and the number of Presbyters increased, then one Presbyter was chosen as President of the rest, called *Bishop*, and by consent impower'd to impose Hands in the Name of his Collegues ; as appears by Mr. Owen's *History of Ordination*, hereunto annex'd.

THUS the learned *Italian Canonist*, in his *Institutes of the Canon-Law*, gives it as the common Opinion of many Primitive Authors,

" THAT Bishop and Presbyter were the same, and
" that *Presbyter* was the Name of the Person's Age,
" *Bishop* of his Office ; but there being many of these
" in every Church, they determined among themselves, for the preventing of Schism, that one should
" be elected by themselves to be set over the rest, and
" the Person so elected retained the Name of *Bishop*
" for Distinction-sake. The rest were only called
" *Presbyters* ; and in Process of Time their Reverence
" for these titular Bishops so increased, that they began to obey them as Children do a Father. *Just. Leg. Can. L. I. Tit. 21.*

HENCE the superior Dignity of Bishops, who at length subjected not only to their *Hands*, but to their *Feet* also, not *Presbyters* alone, but *sovereign Princes* and *Emperors* ; so that in Process of Time, the poor *Presbyters* were no more than the *Bishop's Curates*, as the *English Liturgy* distinguisheth 'em, in the Prayer for *Bishops and Curates*.

THE easiest and more honourable Parts of the Ministry, as they were reckoned, the *Bishops* reserved in their own *Hands*, and committed the rest to their *Presbyters*.

C H A P. III.

Presbyters have Power to preach, baptize, consecrate and administer the Eucharist; these Ministerial Acts not inferior to Ordination, evident from their Nature and the Commission given to Ministers, and the Testimony of St. Paul. Obj. Diocesan Bishops not Successors to the Apostles, as such, whose Office was not communicable to others. Prelatical Jurisdiction grounded upon humane and not on divine Laws; this made evident from Canons, Statutes, Laws, and the Manner of making Bishops. Several Places in England exempted from the Bishop's Power, and the Ecclesiastical Court held by a Presbyter. Episcopal Power exercised by Lay-Counsellors. The Apostles, as superior to Presbyters, had no Successors. Ordaining Power included in the Commission of Christ to Ministers, further illustrated.

Arg. III. **P**RESBYTERS have Power to preach the Gospel, to baptize, and administer the Lord's-Supper, therefore have Power to ordain. Preaching, Baptizing, and administering the Lord's-Supper, are Ministerial Acts, not of an inferior Nature to Ordination: This is apparent from the Nature of Things, and from Scripture.

(1.) FROM the Nature of the Thing itself; let us consider each of these Ministerial Acts apart.

1. Preaching the Gospel authoritatively in Christ's Name, is not inferior to Ordination; the Preachers of it are the Ambassadors of Christ, and Co-workers with God; And is an Ordainer more than this?
 2 Cor. 5. 20. 2 Cor. 6. 1.

2. As to *Baptism*, 'tis a solemn Dedication of a Person to God; Ordination is no more: Nay, *Baptism* has the Preference, 'tis a Sacramental Dedication, which *Ordination* is not. The *Ancients* argued from *Baptism* to *Ordination*; as is observ'd by *Lombard*, *Lib. 4. Dist. 15.*

3. In the *Lord's-Supper*, the Minister sets apart Bread and Wine as symbolical Representations of *Jesus Christ*: Now which is greater, to impose Hands in *Ordination*, as *Bishops* do, or to make the Sacramental Body and Blood of *Jesus Christ*, as *Presbyters* do? If *Presbyters* have Power to consecrate holy Things, why not holy Persons also?

I desire an Answer to this Argument; and if our Adversaries think fit to consider it, I desire they'll say something to Purpose, and not after their wonted Manner, when gravell'd, obtrude upon us their *Maye-be's*, and *I think 'tis so and so, and why may't it be thus and thus.*

(2.) It will appear from Scripture, that these Ministerial Acts are not inferior to *Ordination*. This is evident,

1. FROM the Commission which Christ gave to the Apostles, *Matt. 28. 19, 20. Go teach, baptize*. I would fain know whether Christ does not mention the chiefest Parts of a Minister's Work in this Commission? If *Ordination* had been the main Part of it, he'd have said, *Go ordain Ministers, preach and baptize*. Christ's not mentioning *Ordination* in this Commission, is an Argument that *Ordination* is not the principal Part of a Minister's Office, but rather subordinate to Preaching and Baptizing, and therefore included here as the lesser in the greater.

A COMMISSION usually specifies the principal Acts which a Person is empowered to do, when others of an inferior Nature are only implied. Commissions don't run a *Minore ad Majus*, a Superior may include the Duties of an Inferior, but not on the contrary.

If Ordination were superior to other Ministerial Acts, 'tis probable Christ would have mentioned it in that Commission, because it was immediately directed to the Apostles, whose Successors Diocesan Bishops pretend to be.

2. FROM the Sentiments of St. Paul, who says, *Christ did not send him to baptize, but to preach the Gospel,* 1 Cor. 1. 17. Surely then by Preaching he means one of the highest Ministerial Acts, else he would have said, *Christ sent me neither to baptize nor to preach, but to ordain Ministers.*

Obj. THE Power of Ordination is denied to Presbyters, not because Ordination is greater than other Ministerial Acts, but because the Apostles thought fit to reserve it to themselves, and proper Successors who are Diocesan Bishops.

Answer. This is to beg the Question; for,

[1.] We have prov'd already, that the Apostles did not reserve the Power of Ordination to themselves, but join'd the Presbyters with 'em in Ordinations.

[2.] DIOCESAN Bishops are not the Apostle's Successors as such; if so, then two Things would follow.

1. THE destruction of the modern *English Prelacy*; for if the Bishop's Power be equal with that of the Apostles, 'twill overturn the modern Scheme of Episcopal Government, and will not only give 'em Power over Presbyters, but over Bishops and all the Churches in the World, for such universal Power the Apostles had. A. D. 17.

But they only succeed the Apostles in some Part of their Power: And so do the Presbyters too, succeed 'em in the same Power of Doctrine and Discipline. I shall be obliged to any who'll produce one Text that separates the Power of Doctrine from that of Order and Dominion; where does the Scripture fix the governing Power in one Minister, and the doctrinal Power in another? *What God has join'd together, let no Man put asunder.*

2. THIS

2. THIS Succession would make our Bishops extraordinary and unfixed Officers ; for the Apostles were so. They had extraordinary Qualifications, confer'd the Holy Ghost, cast out Devils.

THE Apostles were univerſal Officers, authorised to preach to all Nations, were divinely inspir'd, and infallibly assisted in their Ministerial Conduct. These are Privileges my Lords the Bishops don't pretend to.

THE Apostles had their Call and Commission immediately from Heaven, and manag'd the Affairs of the Church by divine Authority. But Bishops have no Power by the Law of God, but what Presbyters have equally with them. The whole Jurisdiction of English Bishops is deriv'd from the Civil Magistrate ; their *Canons, Constitutions, Injunctions, Convocations*, receive their Authority from the Laws of the Land ; and 'tis by Virtue of these that the Bishop is advanced above his Fellow-Presbyter.

THE learned Dr. *Barrow* shews, " That the Apostolical Office as such was personal and temporary, " and therefore according to its Nature and Design " not successive or communicable to others in perpetual Descendance from them ; that 'twas as such " in all respects extraordinary, design'd for special " Purposes, discharg'd by special Aids. *Fol. Vol. I. Treatise of the Pope's Supremacy*, p. 77.

THE Learned inform us, that before *William* the Conqueror's Time there were no such Things in England as we now call Ecclesiastical or Spiritual Courts ; only by the Laws of *Ethelstane*, the Bishops were allow'd to be present with the Sheriffs in their *Tourne-Courts*, where all Ecclesiastical Matters were heard and determin'd. He was the first that, by his Charter to the Dean and Chapter of *Lincoln*, prohibited Sheriffs to intermeddle any more with Ecclesiastical Causes, but leave 'em wholly to the Bishop. This, with other Remarkables upon this Subject, has been made out by an ingenious modern Pen, *Tong's Def. of Mr. H.*

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THE incomparable *Selden* delivers himself on this Subject thus: *qui non sicut in aliis habet utramque*
 " In the Saxon Times Ecclesiastical Causes were
 " manag'd jointly by the Bishop and the Sheriff or
 " Alderman of the Hundred or County-Court, where
 " both sat; the One to judge according to the Laws
 " of the Land, the Other to direct according to Di-
 " vinity.— But at the *Norman Conquest* this Kind of
 " holding Ecclesiastical Pleas in the Hundred, or
 " County-Court, was taken away by a Law of the
 " Conqueror, and directed to all Tenants in the Di-
 " oces of *Remy*, that was first Bishop of *Lincoln*, whi-
 " ther his See was then translated from *Dorchester*;
 " and tho' it be sent in the Direction by Name to
 " them only, yet it seems it grew afterwards to be a
 " general Law, no otherwise than the Statute of *Cir-*
cumspecte agatis, that hath special Reference only to
 " the Bishop of *Norwich*. *Hist. of Tythes*, c. 14.

BUT even then and after, some Matters of Eccle-
 siastical Cognisance were determin'd by the temporal
 Court, tho' utterly disallow'd by the common Ca-
 nones and pontifical Laws.

TO make this yet more plain, I'll briefly descant
 upon some Statutes, and the Sentiments of Great
 Men upon this Subject, and the Supremacy of the
 Crown over the Church in Causes Ecclesiastical.

1. THAT our Bishops Title to Prelatical Jurisdiction
 is founded on the Laws of the Land, is evident from
 several Acts of Parliament.

WHEN the Clergy even in *Edward the IIId's* Time
 petition'd for the Enlargement of their Power, the
 King answer'd, *He would not part with his Rights in*
Ecclesiastical Matters.

BUT that which sets the Matter in a clear Light, is
 the 37th of *Hen. VIII.* where 'tis said,

" The Archbishops, Bishops, Deans and other Ec-
 " clesiastical Persons, have no manner of Jurisdiction
 " Ecclesiastical, but by, under and from your Royal
 " Ma-

“ Majesty ;— to whom by Scripture all Authority
“ and Power is wholly given to hear and determine
“ all Causes Ecclesiastical, and to all such Persons as
“ your Majesty shall appoint thereunto.

AND in Statute 25. 'tis said, *The Clergy shall not make Canons without the King's Leave*; and in 1641 were impeach'd by the Parliament for so doing.

THE Laws about Church-Matters, as Articles of Religion, Worship, Ceremonies, Common-Prayer, Ordaining Priests, Bishops and Deacons, are enacted by Parliament. See 25 H. VIII. 19.

THE *Act of Uniformity* has not left the Bishops Power to add or change one Ceremony in the Church without the Consent of Parliament.

2. THIS is granted by our ablest *Civilians*, and others; particularly *Godolphin*, in his *Abridgment of the Ecclesiastical Laws*, whose Words are :

“ No sooner had Princes in ancient Times assign'd
“ and limited certain Matters and Causes Controver-
“ sial, to the Cognisance of Bishops, and to that end
“ dignified the *Episcopal Order with an Ecclesiastical Ju-
“ risdiction*— Introd. p. 21.

EVEN Dr. *Jeremy Taylor* observes, “ 'Twas never
“ known in the primitive Church, that ever any Ec-
“ clesiastical Law did oblige the Church, unless the
“ secular Prince did establish it. *Cases of Consc.*

“ THE *Nicene Canons* became Laws by the *Rescript*
“ of the Emperor *Constantine*. *Zozom.*

AND indeed no Canons were universally binding
without the Imperial Sanction.

THE Author of the *History of the Reformation*, printed ¹⁶⁴⁸ at the Desire of the Commons of *England*, says, *Burnet*

“ THAT our Ecclesiastical Courts are not in the
“ Hands of the Bishops and their Clergy, but put
“ over to the Civilians, where often Fees are more
“ strictly look'd after, than the Correction of Man-
“ ners. *Part II. Pref.*

BESIDES, let me add, that the Church of *England* her self bears an ample Testimony to this Truth. Her first Canon after the Title runs thus :

(*The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintain'd.*)

" As our Duty to the King's most Excellent Ma-
" jesty requires, we decree and ordain, That --- all
" Bishops— Deans, Archdeacons, Parsons, Vicars,
" and all other Ecclesiastical Persons, shall faithfully
" keep and observe, and--- shall cause to be observ'd
" and kept of others, all and singular Laws and Sta-
" tutes made for restoring to the Crown-- the ancient
" Jurisdiction over the State Ecclesiastical. And the
" second Canon excommunicates all those, who shall
" affirm, That the King's Majesty has not--- Autho-
" rity in Causes Ecclesiastical.

3. THE Supremacy of the *English* Crown in Eccle-
siastical Concerns is sufficiently asserted by the Church
of *England*. Let us descend to some Particulars that
are explicative of the Case.

KING *William* the Conqueror, a great Favourer of
the Clergy, would suffer no Bishop to excommunicate
any of his Barons or Officers, for Adultery, Incest,
or any such heinous Crime, except by the King's
Command.

THE Laws of *England* make it no less than a *Præ-
munire* or a Petty Treason in *English* Bishops, to meet
to make Laws for the Church, without a Writ from
the Crown.

By the Statute 1 *Edw. VI.* 2. the Bishops could
hold no Court but in the King's Name ; and 'twas
no less than a *Præmunire* to issue out Process in their
own Names, and under their own Seals ; and tho'
that Statute seems to be repeal'd by 1 *Mary* 2. yet it
lets us see the true Fountain of Prelatical Jurisdiction ;
and I'm mistaken if it be not reviv'd in 1 *Eliz.* 1.
which annexes all Ecclesiastical Jurisdiction to the
Imperial Crown of *England*.

THE fore-cited Act of *Edward VI.* affirms, " All Authority of Jurisdiction Spiritual to be deriv'd from the King's Majesty, as Supreme Head of the Church.—

Dr. *Heylin* says, " The Design of this Law was to weaken the Episcopal Power, by forcing the Bishops from their strong Hold of divine Institution, and making them no more than the King's Ecclesiastical Sheriffs.

IN this King's Reign, the two Archbishops, with the Bishops of *Rochester*, of *London*, of *Carlisle*, and many learned Doctors of the Church, declar'd in an Assembly met by his Majesty's Order at *Windsor-Castle*, That Bishops and Priests were one Office in the Beginning of Christ's Religion. *Still. Iren. Part II. cb. 8.*

IN King *Henry VIII.* and King *Edward the VIth's* Days, 32 Persons, half of 'em Lay-Gentlemen, were authorised by their Majesties to inspect the Laws of the Church, and to make new ones.

NAY, the Bishops can make no Orders nor Laws, but the Parliament of *England* can annul. And when they convene by Authority, their Power is limited.

" AND indeed, saith the fore-cited Pen, what is it " that the Civil Magistrate may not do in the managing a Prelate in the Church of *England*? For,

1. THE Crown of *England* chuses the Person to be made Bishop, and nominates him authoritatively, the Dean and Chapter having no Power to refuse the Writ of *Conge d'Estire*.

THE King of *England* in ancient times was invested with Power to dispose of all Ecclesiastical Dignities.

2. THE King may multiply Bishops at pleasure; and, if he thinks fit, appoint one Bishop in every Parish.

By a Statute in King *Henry the VIIIth's* Time, six and twenty *Suffragan Bishops* are added to the *Diocesans*.
26 H. VIII. c. 14.

THIS

THIS King founded five new Bishopricks, (besides one at *Westminster*, which continued not) where none had been before. *Fuller's Church Hist.* B. 4. p. 338.

3. THE Kings of *England* may delegate the Ecclesiastical Jurisdiction to whom they please, either to Lay-men or to Presbyters. *E. G.*

1. THIS Ecclesiastick Sovereignty and Government is commonly assign'd to Lay-Chancellors, who judicially excommunicate and absolve Criminals: And these *Lay-Judges* in Matters of Ecclesiastical Cognizance have their Commission for so doing from the King, and not from the Bishop, whose Person they pretend to represent. (Here the governing Power of Bishops is by Prerogative Royal devolv'd upon meer Lay-men.)

You must know by the by, that no Archbishops or Bishops can make any Chancellors, Vicar-Generals, Commissaries, or Officials, unless the King by his special Patent give them Power so to do in express Words, as the Bishop's Patents in *Edward the VIth's* Reign evidence, and several Statutes in *K. Henry VIII.* *K. Edward VI.* and *Q. Elizabeth's* Time.

2. In some Places the Episcopal Jurisdiction is reserv'd to a Presbyter, as in the *Peculiars* we have in divers Parts of *England*.

At *Bridgnorth* 6 Parishes are govern'd by a Court held by a *Presbyter*, which is not subject to the Bishop's Power.

THE learned *Godolphin* tells us, there are certain peculiar Jurisdictions belonging to some certain Parishes, the Inhabitants whereof are exempted from the Archdeacon's, and sometimes from the Bishop's Jurisdiction, of which there are 57 in the Province of *Canterbury*. This is a Demonstration that *England* looks upon the Bishops Jurisdiction to be a meer human thing, because the Law can exempt some Parishes from it.

4. THE Civil Magistrate may depose and deprive Bishops when they see just Cause. Were not the

Nonjurant Bishops depriv'd of their Office, and all Episcopal Jurisdiction? 1. W. & M. 1689.

Obj. But the King can't Consecrate him, and 'tis the Consecration gives the Episcopal Power and Jurisdiction.

I ANSWER, that is nothing to the purpose; for in the Church of *England*,

1. EPISCOPAL Jurisdiction is exercis'd by Presbyters and Lay-Chancellors, who were never so Consecrated. Now these Unconsecrated Gentlemen are authoriz'd to exercise Jurisdiction in the Bishops Court, and that not by Deputation from the Bishop, but by civil and legal Constitution: And by the way let it be observ'd here,

THAT if Church-Government be an Essential Part of Diocesan-Episcopacy, as they say it is, I can't imagine by what Law this Episcopal Power can be deputed to an inferior Order of Men; nor by what Logick a Bishop can remain an entire Bishop, and part with an Essential of his Episcopal Order and Dignity. By the same Rule that Church-Government is exercis'd by Presbyters and Lay-Chancellors, Ordination of Ministers may be perform'd by the same Hands also; for, Power to govern the Church, and to ordain Ministers according to 'em, is equally inherent in the Bishops. How then comes the Episcopal Office to be turned over to Deputies and Delegates? My Lord *Bacon* observes, 'That all Laws in the World, Offices of Confidence and Skill can't be put over or exercis'd by Deputy, except it be contain'd in the Original Grant. Never did any *Chancellor of England*, or Judge of any Court make a Deputy.'

AND this he justly supposes to be the Case, with Respect to the Bishops Office. And with him agrees Bishop *Bedel*, who says,

'Tis One of the most Essential Parts of a Bishop's Duty to govern his Flock, and to inflict Spiritual

‘ Censures on obstinate Offenders. And a Bishop
 ‘ can no more delegate this Power to a Lay-man, than
 ‘ he can delegate a Power to Baptize or Ordain.
 Consider. for better Establishing the Church of England.

2. If the Essence of Episcopal Power be grounded upon the Consecration of Bishops, then I demand a clear Scripture-Canon or Text for this Consecration of Bishops, as distinct from the Ordination of Presbyters. This Demand can't be thought unreasonable, since the Weight of the Controversy turns upon this Hinge.

3. THE Vanity of this Objection will further appear, if you consider that Bishops have been made without the Ceremony of Consecration. Anciently, according to the Canon-Law, and where the Pope's Spiritual Power was in Force, Bishops were not so much by *Election* as *Postulation*; and, in that Case, the Person elected was a Bishop presently, by the Assent of the Superior, without Confirmation, or Consecration. See *Tong's Def. ex Godolph.* p. 59.

THUS we see Bishops, as superior to Presbyters, are not consider'd as *Jure Divino* Officers by the English Laws.

BESIDES, our Learned Writers against Popery, do unanimously deny the Apostles, as such, to have any Successors.

THE noble Sadeel thinks him no better than an Atheist in Divinity, who confounds the *Apostleship* with *Episcopacy*. *Sad. Contr. Tur.* p. 570.

THE Learned Dr. Barrow says,

‘ The Offices of an *Apostle*, and of a *Bishop*, are
 ‘ not in their Nature well consistent; for the *Apostle-
 ‘ ship* is an extraordinary Office, charg'd with the
 ‘ Instruction and Government of the whole World:
 ‘ *Episcopacy* is an ordinary standing Charge, affix'd to
 ‘ one Place. A Disparagement to the Apostolical
 ‘ Ministry, for him (*Peter*) to take upon him the
 ‘ Bishoprick of *Rome*, as if the King shou'd become
 ‘ Mayor

' Mayor of London, or the Bishop of London shou'd
' be Vicar of Pancras, or a Bishop made a Deacon;
Of. Supr. p. 120, 121

DR. Lightfoot proves, by several Arguments, that
the Apostles were an Order unimitable in the Church,
Vol. 1. p. 187.

Obj. THE Ordainers gave not the Ordaining Power
to Presbyters; therefore it belongs not to 'em.

Answ. PRESBYTERS are ordain'd to the Ministerial
Office, of which the Ordaining Power is a Branch.
'Tis not the Intention of the Ordainer, but the Of-
fice, as constituted by Christ, that is the Measure of
the Power: The Distinction of *Office* and *Degree* is
no where affirm'd in the *New Testament*; if it be,
shew it.

THE Ordaining Power is not mention'd in the
Apostle's Commission, *Matth. 28. 20*. yet 'tis included
therein. Popish Ordainers did not intentionally give
the Reforming Power to the first Reformers; yet no
Protestant will question but 'twas annex'd to their
Office, as Ministers.

Now, the *Office* of the Ministry is not from *Man*,
but from the *Institution of Christ*. The Presbyters
that ordain'd in the *New-Testament*, did not derive
their Power from any *Gift* of their *Ordainers*, but
from the *Charter and Commission of Christ*, 1 *Tim. 3.*
The Apostles themselves only Ministerially invested
those in the Sacred Office, who were desirous of, and
qualify'd for it: By this Investiture, they don't pro-
perly confer the Power, but only declare the Person
to be, on his own Consent, pursuant to Christ's Char-
ter, *authoriz'd*, and *oblig'd* to perform those Ministe-
rial Acts that belong to such a sacred Function in the
Church, and, by Fasting and Prayer, recommend
him and his Labours to the Divine Blessing, as the
ingenious Mr. J. Boyse observes in his Postscript to
the *Office of a Scriptural Bishop*, p. 83. Mr. Gips very
prudently passeth by this Argument.

C H A P. IV.

Our Ordination the same with that in the Reformed Churches Abroad. They might have Bishops, but will not, because they believe an inherent Power of Ordination in Presbyters. Objections about the French Ministers Re-ordination answered. The Foreign Reformed Churches assert the Identity of Bishops and Presbyters, in their Confessions of Faith, &c. A particular Account of Swedeland and Denmark.

Arg. IV. **O**UR Ordination by Presbyters, is the same with the Ordinations in the Reformed Churches; therefore valid.

1. **B**UT some will say, The Foreign Reformed Churches have no true Ministers, for want of Episcopal Ordination, and consequently no Salvation to be had in their Communion; thus Mr. Dodwel, and others, who at the same time would have us believe the *Romish* Church to be a true Church. *O happy Rome! O miserable Reformed Churches!* if the Case be thus.

WHAT Reason can be assign'd, that any, who call themselves *Protestants*, should unchurch and damn the greatest Part of Reform'd Christians, in Favour of a Despotick, Unscriptural Prelacy? It's strange that our Church, so boasted of for Charity, shou'd deny the Character of a true Church to a Society of Christians agreeing with her in all the essential Parts of Christianity, and differing from her only in some Modes of Discipline and Worship: But that she shou'd transfer this Character to an Idolatrous Society of People, is an Indication how wide their Practices are from their Principles, who, while they strain at a *Gnat*, swallow a *Camel*.

2. O-

2. OTHERS say, The Case of the Reformed Churches is a Case of Necessity, for they can have no Bishops; and where they can't be had, Ordinations by Presbyters may be lawful.

I ANSWER,

1. THEIR Case is no Matter of Necessity; For what hinders their having Bishops, if they had a mind of 'em? Is it the Magistrates? No, that can't be said of *Holland, Switzerland, Geneva, &c.* where they've Magistrates of their own. And suppose they are under a Popish Magistracy, that wou'd be no Bar to the Episcopal Order, if they were desirous of it. The Primitive Christians, for 300 Years, were under Pagan Magistrates, yet wanted no Ministerial Order of Christ's Appointment.

DID Christ ever appoint an Order of Ministers in his Church, which mayn't be had in the most difficult Times? If Civil Magistrates be against Bishops, this may eclipse their Lordly Greatness, but it need not prejudice their *Jus Divinum*, if they have any. Why can't the Apostles Successors subsist with as little Dependance upon Civil Authority, as the Apostles themselves did?

Yet it can't be deny'd, but in *France* the Protestants had a Polity of their own, by the *Edict of Nants*, which enabled 'em, if they were so dispos'd, to get Diocesan Bishops. They had their Ecclesiastical Synods, and Moderators to preside in 'em: And why not Bishops also, had they judg'd it necessary? Nor is it to be suppos'd that their Popish Masters would have lik'd 'em the worse for conforming to their own Episcopal Government. Suppose the Protestants in *Germany* desir'd a Set of Diocesan Bishops over them, I don't doubt but his Imperial Majesty would favour the Design, and rejoice in that laudable Advance towards the *Romish Hierarchy*.

2. WHEN the *French* Churches were earnestly solicited (particularly by Bishop *Moreton*) to receive a

Clergy ordain'd by *English* Bishops, they absolutely refused that Motion ; *Peter Moulin*, a famous *French* Protestant Minister, in his Letter to the Bp. of *Winchester*, excusing himself for not making the Difference between Bishops and Presbyters to be of Divine Appointment, he pleads, *that if he had laid the Difference on that Foundation, the French Churches wou'd have silent'd him.*

3. THE Learned Writers of the Foreign Churches, who vindicated their Ordinations against the Papists, never said, *They wou'd have Bishops, but can't have 'em.* But they justify their Ordinations, as performed according to Scripture, and do assert an inherent Power in Presbyters, as such, to ordain : This is undeniably to any Body who reads their Discourses upon this Subject. See *Daille, Bucer, Boetius, Sadeel, &c.* who professedly write of *Ordination by Presbyters*, against the Papists ; besides the vast Numbers that treat occasionally of this Subject in their Common Places, and other Writings, such as *Melancthon, Musculus, Zanchy, Ravanel, the Leyden Professors*, who all insist upon the *Right of Presbyters to ordain.* *Melan. loc. com. p. 234. Musc. loc. com. p. 199. Zanch. tom. 7. p. 537. Ravan. in verb. Episc. Synops. par. theol. 614.*

THE Learned *Le Blanc* says, *"Tis the more general Opinion of the English, that Episcopacy and Presbytery are distinct Offices ; but the rest of the Reformed, as also they of the Augustan Confession, do unanimously believe that there is no such Distinction by Divine Right, and that the Superiority of Bishops above Presbyters is only of Ecclesiastick Right, and has been introduc'd into the Church by Degrees.*

Le Blanc adds, *"That even in the Apostle's Days, a certain Presidency of Honour and Place was given unto him who did excel his Colleagues, either in Age or Time of his Ordination ; so that he was as President or Moderator of the Presbytery, and yet look'd upon as altogether of the same Office, and had no Power or Jurisdiction over his Colleagues.*

But

But in the following Ages it so fell out, that this *Primacy* was not confer'd according to the Person's Age, or Time of Entrance; but a Custom was introduc'd, that one of the Presbyters should be chosen by the Votes of the whole College, who should continually preside, after the same manner, over the *Prebys*; and these, after a while, assum'd to themselves the Name of *Bishops*, and, by Degrees, gain'd more and more Pterogatives, and brought their Collegues into Subjection to 'em, till at length the Matter grew up to that Tyranny which now obtains in the Church of *Rome*. *Thes. Sed. de Gr. Minist.* Monsieur *Jurieu* speaks to the same Purpose. *Past. Letters*, Let. 14. Monsieur *Claude* says, 'That the Distinction of *Bishop* and *Presbyter* is not only what they can't prove out of Scripture, but that which even contradicts the express Words of Scripture, where *Bishop* and *Presbyter* are Names of one and the same Office. *Histor. def. Nant.* tom. 4. p. 95.'

Obj. But some French Protestant Ministers have submitted to Re-ordination.

Answ. 'Tis true: But they did not do so till they wanted Bread, and could have no Relief without conforming to the Church of *England*.

BESIDES, the French Ministers hold *Ordination* but a Ceremony, and may be re-iterated twenty times, if there be Occasion. Add to this, that of late Years some Arts have been us'd to procure Letters from some eminent Foreign Divines, to condemn the Non-conformists here, without hearing both Sides. This is evident, by Dr. *Morley's* Letter to the famous *Bochart*, who vindicates us from the Doctor's Calumny, *Boch. Phal. &c. Can. addend.* p. 66. Since then, the Bishop of *London's* Table, and ambitious Desires after an *English* Bishoprick, have prevail'd with Mr. *Turretin* to speak a little dubiously of the Matter.

4. We may judge of the Foreign Churches (both *Lutheran* and *Reform'd*) by their Confessions, which

are the most authentick Testimony of their Sense about Episcopacy. In their Confessions, 'tis laid down as the common Sentiments of the Churches of *Helvetia, Savoy, France, Germany, Hungary, Denmark, Swedeland, and the Low-Countries*, That Bishops and Presbyters are, by Divine Institution, the same; and tho' some of those Churches admit a kind of Episcopacy, yet they don't pretend 'tis by a Divine Right, superior to Presbytery, but acknowledge it to be only a prudential Constitution.

THE French Confession asserts an Equality of Power in all Ministers, Art. 30. And no Man must be ordain'd in the French Churches, but he must subscribe their publick Confession of Faith. *Durel. p. 52. La Rocq's Conform. cap. 1. Art. 9. & cap. 3. Art. 1.*

THE Dutch Confession speaks the very same Thing, Art. 31. When that Article, which asserted the Parity of Ministers was read, the Bishop of *Landaff*, in his own Name, and in the Name of his Brethren, protested against it; but no Dislike was shown to this Article by the Deputies of any of the Reformed Churches (besides the *English*;) by which we may judge what their Sentiments were in this Point.

But Dr. Maurice says, The *Lutheran* Reformation receiv'd Diocesan Episcopacy.

To which I answer, That when the Doctor is at a Loss for an Argument, he never wants Confidence to face it out: A short View of the Ecclesiastick State of *Denmark* and *Sweden*, two *Lutheran* Kingdoms, will prove what I say, and show what little Credit is to be given to the bold Assertions of that great Champion of the Cause.

THE Gospel, says one of the *Lutheran* Articles, gives to those that are set over the Churches, a Command to teach the Gospel, to remit Sins, to administer the Sacraments, and Jurisdiction also. And, by the Confession of all, even our Adversaries, 'tis manifest, that this Power is by Divine Right common to all that

are

are set over the Churches, whether they be call'd *Pastors*, or *Presbyters*, or *Bishops*.

But one thing made a Difference afterwards between Bishops and Presbyters, *viz.* Ordination; because 'twas order'd that one Bishop should ordain Ministers in several Churches: But since Bishops and Pastors are not different Degrees by Divine Right, 'tis manifest, that an Ordination perform'd by a Pastor in his own Church, is valid; and, that the common Jurisdiction of Excommunicating those that are guilty of manifest Crimes, does belong to all Pastors.

Now, if publick Confessions of Faith be not the true Standard of Doctrine in a Church, how shall we judge of its Sentiments? This is not only a received Article among 'em, but their Practice is conformable thereto, as appears from the two ensuing Instances.

It's certain that the Power and Grandeur of the Prelates contributted not a little towards the *Reformation* of the two Northern Crowns.

A modern Historian, and a late Ambassador in the *North*, tells us, 'That in *Denmark* there are six Superintendants, who take it very kindly to be called *Bishops*, and *My Lord*. These have no Temporalities, keep no Ecclesiastical Courts, have no Cathedrals, with Prebends, Canons, Deans, Sub-Deans, &c. but are only *Primi inter pares*, the first among Equals, having the Rank above the inferior Clergy of their Province, and the Inspection into their Doctrine and Manners. *Present State of Denmark*, Chap. XVI. p. 231, 232. They all depend upon the superior Consistory or Meeting of the Clergy. Their Habit is common with that of the other Ministers.

ABBOT *Veriot*, in his History of *Sweden*, says, That in the Year 1527, *Gustavus* gave the last and fatal Blow to the Authority of the *Swedish Bishops*; so that the *Swedish Archbishops* and *Bishops* retain now little but the Name, and a bare Show of Superiority over Super-

Superintendants ; For, says the *Abbot*, the *Reformation* depriv'd 'em of their former *Ecclesiastical Jurisdiction*. They have ten Bishops who are confin'd to their own Implyments, and are never troubl'd with the Administration of any secular Affairs. Under the Bishops, there are 7 or 8 Superintendants, who differ only from the Bishops in *Name*.— *Atlas Geogr.*

CHAP. V.

Popish Ordination allowed in England. Ours better than that; proved by four Arguments. Popish Ordainers are *Heresicks, Descendants from Anti-christ*. The manner of their *Ordination Unscriptural, and Superstitious*. Popish Priests *Idolaters*. *Protestant Churches abroad look on Popish Ordinations as unsound, therefore reordain Converted Priests. Romish Bishops not Successors of the Apostles.*

Arg. V. **T**HE Church of *England* owns the *Ordination* of the Church of *Rome*, and therefore does not re-ordain Popish Priests when they turn Protestants ; Now *Ordination* by *Presbyters* is better than the *Ordinations of Rome*, as will appear by these four following *Things* ; their *Ordainers* are incapable, their *Ordinations Unscriptural*, the *Ordained obtruded upon the People and set a part for Idolatrous Service*.

I. **P**OPISH Ordaining Bishops are incapable upon two Accounts ; Because they are *Schismatical and Heretical*. *Paul's Bishop must be Sound in the Faith*. Popish Ordainers are *Enemies to the true Faith, and Maintainers of corrupt and damnable Doctrines*.

Paul's

Paul's Bishop must be blameless, the Husband of one Wife. But Popish Bishops forbid to Marry, and yet allow Fornication; and even in *Rome* itself the Center of Prelacy, the Church gives publick License to Bawdy-houses. *Paul's Bishop must be a Lover of good Men.* Popish Prelates mortally hate all that are not of their Communion, and take an Oath to destroy all those who oppose the Pope.

SHALL the Sworn Enemies of the Reformation be receiv'd as Ministers of Christ, and the Ministers of the Reformation be rejected as no Ministers? Can any thing be more absurd, than that the Ministers of Antichrist shou'd make true Ministers, and the Ministers of Christ make false Prophets by one and the same Ordaining Act?

2. THE Popish Bishops derive their Power from the *Pope*, who in the Opinion of the Church of *England* is the *Antichrist*, and no wonder, since the very Office of a Pope is contrary to the Prerogative and Laws of Christ, and consequently a most treasonable Usurpation. If he be the *Antichrist*, are not his Ordinations *Antichristian*, or at least inferior to those of Protestant Ministers?

II. THE manner of Popish Ordinations is unscriptural and superstitious. Popish Ministers ascend to the Priesthood by several Unjustifiable Steps.

1. THEY ordain 'em *Door-keepers*, whose Office is to ring the Bell, and to open the Church Vestry, and the Priest's Book —.

2. THEY make 'em *Readers*, whose Work 'tis to read and sing the *Lessons*, and to Bless the Bread and first Fruits.

3. THE next Step is that of *Exorcists*, whose pretended Office is to cast out Devils; these *Sacred Conjurers*, who take upon 'em to dispossess Devils, are inferior to the very *Deacons* who serve *Tables*, and yet equal to the very *Apostles*, were they able to perform what they undertake in their Ordination.

4. THEN

4. THEN they make 'em *Acolythes*, whose Office is to be Taper-Bearers, to light Candles, to bring Wine and Water for the Eucharist; they who were ordain'd to conquer Devils are now degraded to the mean Occupation of Under Servitors, and yet this must be call'd an Advancement.

5. AFTER this, they climb to the Degree of Sub-deacons, whose Business is to prepare Water for the Ministry of the Altar, to serve the Deacons, to wash the Palls of the Corporals, to present the Cup and Paten for the use of their Idolatrous Sacrifice.

6. THEN they make 'em Deacons, whose Office is to Baptize and Preach as in the *English Church*.

7. FROM Deacons, they ascend to the Order of Priesthood; the Form of making 'em is very ridiculous and Heathenish, as you may see at large in the *Ponific. Rom. de Ordin.*

How different is this Form of Ordination from that in Scripture? Shall they who pass under such Unscriptural Forms of *Door-keepers, Readers, Exorcists, &c.* be accounted Ministers of Christ, and must those, whose Ordinations are according to Scripture, be reckon'd Intruders?

III. OUR Ordinations are better than Popish Ordinations, because our Candidates are sound in the Faith, are not obtruded upon the People without their Consent, and nothing is requir'd of 'em but Obedience to the Laws of Christ: Whereas Popish Priests are Idolaters, made without the Election of the People contrary to Apostolical and Primitive Practice, as our Learned Writers against the Papists have prov'd. *Willet. Synops. 5. Contro. Q. 2.*

BESIDES, the Romish Priests are swor'n to observe all the Decrees of the Heretical Council of *Trent*, which captivates their Consciences to all the Idolatries and Errors of the Church of *Rome*. They take also an *Oath of Canonical Obedience* to their Bishops, and to the *Pope*, which Dr. *Willet* makes a *Mark of Antichrist. Controv. 4. Q. 10. p. 233.....4.*

THE

THE first Instance of an Oath requir'd by Ecclesiastical Guides to bind Persons to their Communion, is that of *Novatus* the Heretick, who swore all his Communicants not to return to *Cornelius*. *Ep. torn. ad Fab. in Euseb.*

IV. OURS are better than Popish Ordinations, if we consider the Office to which they are ordain'd, which is one of the grossest Pieces of Idolatry that ever was in the World, *viz.* the offering up of their Bread-*Idol*—

FOR these Reasons the Reformed French Churches did not admit Popish Priests, (who had forsaken the Roman Communion) into the Ministry, without long and diligent Inspection and Tryal: Nor were they then suffer'd to exercise as Ministers, till they submitted to another Ordination.— Yet these Idolatrous Shavelings, whose Ordainers are the Pope's Vassals, whose Ordination is the Product of a prophanè superstitious Invention, and whose Work is to make a *Wafer-God*; I say, these pass for true Ministers in the Ch— of Eng—d.

Obj. But Popish Ordinations are done by Diocesan Bishops, which you have not.—

Answ. THIS Objection, (which has been answer'd already) supposes three Things which are notoriously false.

1. THAT the sole Power of Ordination was in the Apostles.

2. THAT they had Successors in the Apostolical Office; both which we've disprov'd.

3. It supposes, that Popish Idolatrous Bishops are the Apostles Successors, which can't but sound harsh in Protestant Ears. Can they be the Apostles Successors, who have renounc'd the Apostolical Doctrine and Discipline? Judge ye.

Now, if either of these three Points fail, this Objection is impertinent; how much more so when all the three are precarious: Ordinations by Presbyters

ters are in all Things confessedly good, except the Concurrence of a Diocesan Bishop ; the Popish Ordinations have nothing to recommend 'em but the Idolatrous Heretical Hand of a Nominal Bishop— and why they shou'd be receiv'd, is what I must not account for.

C H A P. VI.

Presbyters impose Hands in Ordinations, therefore have Power to Ordain. English Presbyters Ordain with their Bishop. Their Imposition of Hands signifies the Ordaining Act, and not only Consent, as Dr. Cave confesses. Instances of Ordination by Presbyters in the New-Testament. No Instance in Scripture of a Diocesan Bishop's being concerned in any Ordination, or Church-Government.

PRESBYTERS have Power to impose Hands in Ordination, therefore have Power to Ordain. That Presbyters may impose Hands, is so undeniable, that, to this Day, the Presbyters in the Church of *Rome*, and in that of *England*, are admitted to joyn with the Bishop in Imposition of Hands ; therefore have Power to Ordain : For

THAT which is an Ordaining A&T, bespeaks an Ordaining Power, (*actus presupponit potentiam* :) But Imposition of Hands in Ordination is an Ordaining A&T, therefore

Now, if imposing of Hands in Ordination be no Evidence of an Ordaining Power, how come the Bishops to urge that Scripture, *Lay Hands suddenly on no Man*, 1 Tim. 5. 22. in Favour of *Timothy's* Ordaining Power ; and, from this Imposition of Hands, to infer he was Bishop of *Ephesus* ? It's

It's a meer Sophism, and, indeed, such as betrays the Weakness of the Prelatical Cause, to acknowledge that Presbyters may perform all the outward Acts of Ordination, but not as Ordainers. This is as if one should say a Presbyter had Power to perform all Ministerial Acts to a Child in Baptism, but he has no Power to baptize.

IF Presbyters imposing of Hands signify no Ordaining Power, what does it import? *Turrianus*, the Jesuit, says, it signifies their Approbation of the Bishop's Act: So Dr. *Heylyn*, Dr. *Taylor*, and others.

THAT this is not the Meaning of it, has been prov'd under *Argument II.* Their saying *Amen* to the Ordination-Prayer, wou'd be a sufficient Expression of their Consent. Let our Adversaries produce one Text that directs Presbyters to give their Consent by the Imposition of Hands.

EVEN the People's Approbation was requir'd in Primitive Ordinations; but they were never admitted to signify their Consent, by laying on their Hands wirth the Bishop. If no more be intended by it than a bare Approbation, how come the Bishops alone to lay Hands upon Deacons, without their Consent? Why is not the Presbyters Consent necessary in the Deaconical Ordination also?

BUT this Signification is deserted by a Learned Bishop, who thinks Presbyters dedicate him to God for the Ministry, which is confer'd on him by the Bishop.

HAVE we any ground for this Distinction in the New Testament? How can it be said, that the Ministry is confer'd by the Bishop first, and afterwards the Presbyters dedicate the Person to God, when both Bishops and Presbyters do lay on Hands together?

BUT what is Ordination itself but a Dedication of the Person to God for the Ministry? Does the Bishop do any thing more in conferring the Ministry? He can't do it by a meer physical Contact; it must be there-

therefore by a moral Act, i. e. by laying Hands on a fit Person, according to God's appointment, to dedicate him to God for the Ministry.

THE Ministerial Power is immediately from Christ, and not from the Bishop. Ordainers do but open the Door, or determine the Person that from Christ shall receive the Power, and then put him solemnly into Possession. *Acts 20. 28.*

THE moderate Asserters of Episcopacy do acknowledge, that Presbyters in Ordination lay on Hands (with the Bishop) as Ordainers. *Forbes Iren. I. 2. c. 11. p. 183. Dr. Fulk in Tit. I. §. 2.* With whom agrees the Archbishop of Spalato. *de Reb. Eccl. 11. 2. p. 187.*

Even Doctor Cave, (whose Authority, with the true Sons of the Church, is become almost indisputable) says, That Imposition of Hands was us'd as the Right of Conferring Ordination upon the Ministers of Christ. *Prim. Chr. p. 159. Ed. 5.*

By the Author to the *Hebrews*, Imposition of Hands is put for the whole Ministry and the Order of Church-Government, *Cap. 6. 2.*

Obj. WHERE do you read that Presbyters Ordain'd without a Bishop? *To* which I answer,

1. THIS Objection grants the Argument, that Presbyters have Power of Ordination, but not to be exerted without the Bishop. Admit they have an inherent Power, and it's all we plead for.

2. *Paul* and *Timothy* were Ordain'd by Presbyters without superior Bishops. *Acts 13.* All the Ordinations of Presbyters in the Apostles time, and for three hundred Years after Christ, were done by Presbyters without Diocesan Bishops.

Obj. But Presbyters in the New Testament Ordain'd under the Direction of Apostles and Prophets. I answer,

'Twas fit they should do so, while there were such extraordinary Men in the Church; but now Apostles and Prophets are ceas'd, and have left no Successors

Successors in the Apostolick and Prophetical Functions as such. Would they have admitted Presbyters to join with 'em in Ordinations, if they had not had a Right to ordain? It can't be reasonably suppos'd they would.

I HAVE produc'd two Examples of Presbyters ordaining, *Acts 13. 1, 2, 3.* and *1 Tim. 4. 14.* And now let our Adversaries show one New Testament Instance of Ordination by Bishops, as an Order of Men distinct from and superior to Presbyters. Nay more, let 'em show us ' where a Diocesan Bishop is mention'd in Scripture at all, as concern'd in any Act of Ordination, or of Church-Government. If neither *Apologists* nor *Evangelists* were fix'd Diocesan Bishops, either the Power of Ordination and Government must, after their Decease, be left in the Hands of those Presbyter-Bishops which they ordain'd in every Church or City, or it must entirely cease; there being no Scripture Evidence of any Diocesan Bishop to whom it was committed. *Mr. Boyle, p. 133.*

3. THE old Canons restrain the Bishop, that he must not ordain without his Presbyters: We may say as well then, that Bishops have no Power to ordain, because they were not ordinarily to do it without their Presbyters.

IN fine, let our Adversaries give one Instance of Hands laid on in Ordination for Consent only. I may as well say, the Bishop laid on Hands to signify his Consent, because the Canon says that he must not ordain without the Consent of his Clergy, *sive Clericorum Concilio. Concil. Cartag. Can. 22.* These Canons were made by Bishops.

C H A P. VII.

Among the Jews, he who ordain'd himself, might ordain his Disciples; so it was among the Christians, till by degrees the Chief Presbyter was transform'd into a Prelatical Bishop, from whom the Pope sprung. It is well for the Presbyterians that the Pope is a Bishop.

AMONG the Jews any one that was ordain'd himself might ordain another; and if so, why may not Presbyters ordain Presbyters, since many of the Learned think that the Government of the Christian Church was form'd after the Pattern of the Jewish Synagogues.

THE general Rule for Ordinations among the Jews was, that every one who was regularly ordain'd himself, had the Power of ordaining his Disciples, till the Time of *Hillel, Uncle or Grandfather to Gamaliel*, when 'twas resolv'd, that none might ordain without the Presence of the Principal of the *Sinbadrin*, or a License from him. *Canatus Lightfoot.*

Selden says, that St. Paul's creating of Presbyters, was according to the custom of creating Elders among the Jews; Paul being brought up at the Feet of *Gamaliel* as his Disciple, and very probably had created him a Jewish Elder, before he was a Christian; by virtue of which Ordination, in all likelihood, the Jews admitted him to preach in their Synagogues.----

IN short, the Case of Presbyters in point of Ordination is much the same with that of the Jewish Elders. Every one that was ordain'd himself, had originally the Power of ordaining others, the Exercise of which Power was afterwards restrain'd by a Canon of that Church.

So in the Christian Church; at first in Scripture times, Presbyters had a common Power of Ordination, but afterwards for the prevention of Schism, the Ordaining Power was by degrees devolv'd upon a few Senior or Chief Presbyters, whom we now call Bishops, and the other Presbyters were restrain'd from that Work by common Consent, as *Jerom* observes in *Tit. 1.*

But did this continuance of Superiority among Ecclesiasticks cure the World of Schism? by no means; but on the contrary, distractions and divisions in the Church grew to a greater height under these humane Bishops, by whose superior Influence the *Roman Pontiff* was hatcht.

Tis to this Order, that the Papacy, which has given so fatal a Blow to the Christian Religion, owes its Original. What wou'd our Adversaries have said if his Holiness had sprung from Presbyterian Parity? If the Pope was a Presbyterian as he is a Bishop, I fancy the Presbyterians had been all banished the Earth long ago, as professed Enemies to true Christianity, and Assertors of a Government that had ushered into the World the *Mother of Harlots*. But hush, since his Holiness derives his Being from Prelacy, say no more; they are all Schismatics, who receive not their Ordinations from the Beast, or the Animals that lineally descend from him.

E 4 C H A P.

C H A P. IV.

The Power of the Keys, which includes the Ordaining Power, given to Presbyters. The Power of Doctrine, Ordination, and Discipline inseparable.

Arg. VIII. **T**HE Keys of the Kingdom of Heaven are committed to Presbyters, therefore Power of Ordination. That the Keys do contain in 'em the Power of Ordination is acknowledged by Papists, and Protestants. *Corn. a Lap. Chemnit. Bucer, Chamier. Camero.* The Keys deliver'd to the Jewish Teachers included the Power of Ordination. There is a Power of Doctrine and Discipline.

It's granted by all, that the Presbyters have the Key of Doctrine, or Power to Preach. And that they have the Key of Discipline, Order, or Jurisdiction also, is evident; for Christ gave the Keys together, and did not divide 'em. Therefore they who've the Key of Doctrine, have that of Jurisdiction, *Mat. 16. 19. I'll give to thee the Keys of the Kingdom of Heaven,*

Now Christ did not here give one Key to one Apostle, and both to another. He gives no single Key to any Person, but Keys: Here is no Distribution of the Keys into that of Doctrine, and Order; that is, the Power of Preaching is no where given to one Minister, and Power of Ordaining to another, but the same Person is equally intrusted with both these Powers.

He that hath the Keys of a House or Castle deliver'd to him, has Power to admit or exclude Persons as he sees cause; except there be a Limitation in his Order, his Power extends to all Persons without exception.

CHRIST

CHRIST here does not limit the Power of the Keys to Bishops; if therefore Presbyters may by the vertue of this Power, admit Church-Members into the House of God by Baptism, why not Church Officers by Ordination?

EITHER Ordination is an Act of the clavicular Power, or of some other Power; but of no other.—If any other, 'tis either of a Secular, or Ecclesiastical Power. Not an Ecclesiastical Power, for there is no such, but the Power of the Keys. Not of a secular Power, for that belongs not to Ministers as such.

CHAP. IX.

Orders confer'd by those in Orders valid. No distinction between ordinary standing Ministers; No Example in the New-Testament for their being Ordained twice. The Fathers make no difference between Bishops and Presbyters in Order, as Clem, Romanus, Polycarp, Hermas, Pius, J. Martyr, Iren. Clem. Alexandr. Tertull. Origen, Cyprian, &c. The Schoolmen and Canonists subscribe to this Opinion, and so do some Councils. The Identity of Bishops, and Presbyters, has been maintained by the Popish and Protestant Church of England, and especially by the great Instruments of our Reformation, and our Learned Writers against Popery. Saravia and Laud Broachers of the contrary Doctrine. The Old Church of England against Re-ordaining those who were Ordained by Presbyters. Aerius vindicated.

Ang. IX. ORDERS confer'd by such as are in Orders, and have the Power of Order equal

equal with Bishops; are valid. — Now Orders con-
confer'd by Presbyters are such. A Man that is in Or-
ders, *quoad Presbyterium*, may *et ceteris paribus*, confer
Orders, it being like Generation, or Univocal Causa-
tion. *Ordinis est conferre ordines.*

If Men of an inferior Order make the *Pope*, and a-
mong ourselves; Bishops make Archbishops, how
much more may Ministers of the same Order give
what they have, that is, the *Order of the Priesthood*, as
the Schoolmen affect to call it.

Why mayn't Presbyters make Presbyters, Ministers
ordain Ministers, as Physicians make Physicians?
All Ranks of Beings generate their own kind; but the
impotent Order of Presbyters, it seems, must die, if
the influence of a superior Order does not propagate
it by a sort of Equivocal Generation. —

X The Scripture no where mentions any distinction
of Order and Superiority amongst standing Minis-
ters of the Gospel; neither do we read there but
of one kind of Ordination. We desire our Episco-
pal Brethren to shew us from Scripture, that *Timothy*
or *Titus*, or any other were Ordained twice, first
made Presbyters, and then Bishops, which is abso-
lutely necessary, if they be two distinct Characters.

THAT Bishops and Presbyters are the same, has the
Consent of the Fathers, Schoolmen, Canonists, Coun-
cils, and the old Church of *England*.

I. As to the Fathers; most that are considerable
unanimously affirm the Identity of Bishops and Pres-
byters. 'Tis true, some of 'em seem to make a dif-
ference between 'em, but few or none of 'em say that
they are distinct Orders, much less, that they are so
by Divine Right, and many of 'em acknowledge the
contrary; particularly, those Authors who wrote next
to the Apostles, and were the likelier to know their
Sentiments in the Matter.

But before I add particular Testimonies from the
Ancients, let me observe,

I. THAT

1. THAT I quote 'em only for the Use and Satisfaction of others, especially those who teach and take for Doctrine the Traditions of Men; the Scripture is our Rule, and sufficiently proves what is asserted in these Papers, without any help from Antiquity.

2. It's true, some of the Fathers mention Bishops and Presbyters, but then they don't make 'em to be different *jure Divino*. The Senior or Chief Presbyter was called Bishop of the Church, who administer'd all Ordinances therein, and the Presbyters, by his consent; in conformity to which Custom After-Ages inur'd 'emselves to write Bishops, Presbyters and Deacons, but none of those Writers, that I remember, affirm the difference between Bishop and Presbyter to be of Divine Institution. Besides, I much question, whether there be now in being, any such Thing as an uncorrupted Piece of the Fathers; and if there were, I think, there is little Credit to be given to their Evidence, whose Judgments were undoubtedly fallible, and whose Works abound with notorious Corruptions: However let us hear what they say. I shall take 'em in the following Order.

1. *Clemens Romanus*, Coadjutor to the Apostles, mentioned *Philip.* 4. 3. in his Epistle to the *Corinthians*, makes Bishops and Presbyters to be the same: He who was Contemporary with the Apostles, was the most likely to know their Thoughts on that Subject.

2. *Polycarp*, Bishop of *Smyrna*, and Disciple of St. John, mentions only Presbyters and Deacons.

3. *Hermas*, supposed by some to be the same mentioned *Rom. 16. 14.* in his *Pastor*, (a Book admitted by some Churches as Canonical) makes but two Orders in the Church, Bishop and Deacon.

4. *Pius*, the *Italian*, Successor to *Hyginus*, is of the same Opinion.

Justin Martyr, who flourish'd about the Year 140 mentions two Orders only the ~~overseers~~ a chief Ruler, or Parochial Bishop or Deacon.

6. *Irenaeus* Bishop of Lyons and Disciple of *Polycarp*, who died about 202 Years after Christ, speaks often of the Identity of Episcopacy and Presbytery, and that Presbyters succeed the Apostles.

7. *Clemens Alexandrinus* (Presbyter of Alexandria, who dy'd about the Year 210.) -- mentions Bishops, Presbyters, and Deacons, yet makes but two Ecclesiastical Orders, Bishops [or Presbyters] and Deacons, resembld by the Angelick Orders, which are two, according to the Scripture-Account, viz., Archangels and Angels.

In another place he mentions only two Offices in the Church. *Strom.* 7. p. 700.

8. *Tertullian*, Presbyter or Bishop of *Carthage*, who dy'd about Ann. 220. tells us the Government of the Church was in the Power of the Presbyters, call'd *probati Seniores*, try'd and approved Elders.

Origen, who dy'd about the Year 254. a Presbyter and Catechist of *Alexandria*, was for the Identity of Bishops and Presbyters; and shews how Criminals appear'd before the Church, and not before any Consistorial Court of the Bishop. Whatever use he makes of the Names, he no where asserts a distinction, and difference of Order between Bishops and Presbyters.

10. *Cyprian*, Bishop of *Carthage* (no Diocesan, or Ruler over many Congregations) in time of Liberty, his whole Church met together, to whom he administred the Holy Sacrament himself. In his time, the People met to chuse their Bishop.

THAT the *Cyprianick Bishop* was no more than a Parochial Bishop, has been abundantly prov'd by Dr. *Rule*, Mr. *Jameson*, Mr. *Boyse*, Mr. *Lauder*.--

11. *Firmilian*, Bishop of *Cæsarea in Cappadocia*, tells us, the Church was govern'd by Senior Pastors.

12. *Eusebius*, Bishop of *Cæsarea in Palestine*, is of the same Opinion.

13. *Gregory Nazianzen*, who died about 389. assures us, there were no Privileges possest by *Bishops*, but what

what equally belong'd to *Presbyters*. This being only an Abridgment of what has been already advanced and prov'd I thought it needless to insert Quotations, or probatory Illustrations.

Blondel adds many more of the Fathers, where the Learned may see their Opinion at one View. Since his time, the Subject has been well cultivated in our own Language, especially by the Learned *Clarkson, Rule, Stillingfleet* in his *Irenicum, Jameson, Tong, Lauder, Boyse*, in his clear Account of the ancient Episcopacy.

II. THE Judgment of the *School-men* is conformable to that of *Jerom*. They affirm, that he who had Power to preach and administer the Sacraments, had Power to govern the Churches where they labour'd.

Peter Lombard, the Master of the *Sentences*, and Bishop of *Paris*, who flourished in the XIIth Age, saith, that among the Ancients, Bishops and *Presbyters* were the same. *Apud veteres iidem Episcopi & Presbyteri fuerunt. Lib. 4. dist. 24.*

Bonaventure, who liv'd A. D. 1252. is of the same Judgment.

With whom agree *Durand, Dominic, Soto, Aureolus*, who all comment upon *Lombard's Text*.

Aquinas, born A. D. 1224. and who refin'd the Scholastick Divinity, says, the *Gospel* only mentions two Ecclesiastical Orders, *Presbyters* and *Deacons*. *In Doctrina Christi & Apostolorum, non fit Mentio nisi de Presbyteris & Diaconibus. Suppl. quest. 37. Artic. 2. s. 2.*

III. To this Opinion some *Canonists* subscribe.

Gratian, who liv'd in the XIIth Cent. affirms, there were but two Orders in the Church, viz. *Presbyters* and *Deacons*. *Sacros. ordines dicimus Diaconatum & Presbyteratum. Dist. 60.*

Johannes Semeca, in his *Gloss on the Canon Law*, asserts the Identity of Bishops and *Presbyters*— *In Ecclesia primitiur commune erat officium Episcoporum & Sacerdotum. Dist. 59.* This Opinion being enroll'd in the *Canon Law*, was publickly taught by the *School-men* and others.

IV. Some Councils also attest to this Truth.
THE Council of *Aix-le-Chappel* owns the Identity
of Bishops and Presbyters. *Can. 8.*

To the same purpose speaks the Council of *Sevil*,
held in the Year 619.⁴ Let the Presbyters know, That
the Power of Ordination, is forbidden 'em by virtue
of the Ecclesiastical Laws, because they had not the
supreme Degree of the Sacerdotal Dignity, which
by the Authority of the Canons is appropriated to
Bishops only. *Can. 7.*

IN the Councils of *Constance* and *Basil* (in the XVth
Century) it was concluded, That Presbyters shou'd
have decisive Suffrages in Councils, as well as Bi-
shops, because by the Divine Law Bishops were no
more than Presbyters. *Act. 15. 23.*

IN the Year 1434. King *Henry* sent 14 Ambassadors
to the Council at *Basil*, among whom were five Bi-
shops, who were impower'd to debate, and conclude
Matters that concern'd the Orthodox Faith. — *Con-
stituendi — in hoc qua Fidei Orthodoxæ fulcimentum —*
See the Commission.

EVEN the Council of *Trent*, which begun in the Year
1545. does not expressly determine Bishops to be a
Superior Order to Presbyters, tho' the *Spaniards* urg'd
it with some Warmth, and the Honour of the Pope
depended upon it.

THREE Patriarchs, six Archbishops, and eleven
Bishops did, on behalf of themselves and the major
part of the Assembly, move that it might not be put
into the Canon, That the Superiority is *de Jure
Divino*. *Vid. Fa. Paul.*

V. THE Doctrine of the Identity of Bishops and
Presbyters has been maintain'd also by the Church of
England, both Popish and Protestant.

1. THE Judgment of the Church of *England* in the
Times of *Popery* we have in the Canons of *Elfric*,
A. D. 990. to *Bishop Wulfstan*, where Bishop and Pres-
byter are declar'd to be of the same Order. *Specim.
Conc. Vol. 1. p. 576. eundem tenent ordinem.* *An-*

Anselm Archbishop of *Canterbury*, who died in the Year 1109. and was the most Learned Man of that Age, says, That by the Apostolick Institution all *Presbyters* are *Bishops*. *Enar. ad Phil.*

THE Antient Confessors and Martyrs, who studied the Truth without Partiality, are of the same Opinion.

John Wicklif, Doctor of Divinity in *Oxford*, and Parson of *Lutterworth* in *Lincolnshire*, in *Edward III.* and *Richard the Second's* Time, did affirm, That in the Apostles Days there were only two Orders, *viz.* Priests and Deacons. *Catal. Test. Fuller. Tho. Waldensis.* So does the godly Martyr Mr. *Bradford*.

John Lambert a holy Martyr saith, That according to Scripture and the Antient Doctors, there were no more Officers in the Church of God than *Bishops* and *Deacons*.

Tindal and *Barnes* were of the same Judgment, These were all Men of great Learning and Integrity, and among other Truths, seal'd this with their Blood. *Acts and Mon. Healing Attempt.*

II. THE Protestant Church of *England* was of the same Mind. The *Bishops* and other famous Lights of it, look'd upon *Diocesan Episcopacy* as a human Invention. This is evident by Publick Papers printed by Authority, as well as by the Writings of particular Persons.

1. ABOUT the Year 1538. was publish'd by Authority, *A Declaration made of the Functions and Divine Institution of Bishops and Priests*, subscrib'd by *Thomas Cromwel*, Earl of *Essex*, and Lord Vicegerent in Ecclesiastical Affairs, the *Archbishops of Canterbury and York*, *11 Bishops*, and many other *Doctors and Civilians*, by whom 'tis thus resolv'd,

2. THAT in the New Testament there is no mention made of any Degrees or Distinctions in Orders, but only of *Deacons* or *Ministers*, and of *Priests* or *Bishops*. See *Hist. of Reform. Addenda. P. 1. p. 321.*

2. THE

2. THE next, is the Book call'd, *The Erudition of a Christian Man*, made by the whole Clergy in their Provincial Synod, Anno 1537. set forth by the King and Parliament, and commanded to be preach'd to the whole Kingdom, which mentions but two Orders; *Bishops* (or *Presbyters*) and *Deacons*.

THIS was the common and current Opinion of the great Instruments of our Reformation, in the Reigns of King *Henry VIII.* *Edward VI.* and *Queen Elizabeth.*

Stillingfleet The late Bishop of *Worcester* in his *Irenicum*, tells us of a Manuscript setting forth the Judgment of *Archbishop Cranmer*,

THAT *Bishops and Priests* were one *Office in the beginning of Christ's Religion.* pag. 392.

IN the same Manuscript it appears, That the Bishop of *St. Asaph*, *Thirlby*, *Redman*, *Cox*, all employ'd in that Convention, were of the same Opinion with the *Archbishop*, That at first *Bishops and Presbyters* were the same: *Cox* and *Redman* expressly cite the Judgment of *Jerom* with Approbation. *Iren.* p. 393.

Obj. Mr. *Gips* says, The Argument grounded on the Manuscript belongs not to the Time when the Church of *England* was Protestant, but Popish; for the Questions were not put by *Edward VI.* but by *Henry VIII.*

Answ. THAT the Manuscript was in *Edward VI's* Days, is evident from five Reasons.

1. Dr. *Stillingfleet*, who had it in his Possession, affirms the same: And if there were no other Argument, I presume the Doctor's Veracity will not be call'd into question.

2. THE first Set of Questions in it is about the *Mass*, the *Institution*, *Receiving*, *Nature*, *Celebration*, *Language* in which it ought to be us'd. Now it does not appear that King *Henry VIII.* ever scrupled the *Mass*, &c.

3. THIS Manuscript contains the Debates in order to Reformation, which belongs to *Edward VI's Time.*

THE

4. THE Petitions mention'd and answer'd therein, were, 'tis said, drawn up by the Clergy in Convocation in K. Henry VIII's Time, of most famous Memory, which implies, he was dead. The second is address to *Cranmer*, to desire him to be a Mean to the King's Majesty and the Lord Protector's Grace; which makes it plain, the King then reigning was a *Minor*.

5. THE Assembly was held at *Windsor*, as is agreed, but that very Assembly was appointed to sit there by King *Edward VI*, as appears in *Fox*. *Ad A. D. 1547.*
p. 1262.

THE Learned Bishop concludes his Discourse of Archbishop *Cranmer* thus; 'We see by the Testimony chiefly of him who was instrumental in our Reformation, that he own'd not Episcopacy as a distinct Order from Presbytery, of Divine Right; but only as a prudent Constitution of the Civil Magistrate.

Ibid.

THE same Archbishop *Cranmer* was the first of 46, who in the Time of King *Henry VIII*, affirm'd, That the Difference between Bishops and Presbyters was a Device of the Antient Fathers, and not mention'd in Scripture. *Vid. Bishop's Book in Fox's Martyrology.*

OUR Learned Writers against Popery own the Validity of Ordination by Presbyters.

BISHOP *Jewel* proves against *Harding*, That *Aerius* cou'd not be accounted a Heretick for holding, that Bishops and Presbyters are all one *Jure Divino*.

DR. *Bridges* also Dean of *Salisbury*, afterward Bishop of *Oxford*, clears *Aerius* from the Charge of Heresy in this Matter; and in his Reply to *Stapleton*, says, There is no difference between a *Priest* and a *Bishop*, nor was there any in the Primitive Times.

THE same is affirm'd by Bishop *Morton* in his *Catholic Appeal*, and by Bishop *Bilson* against Seminaries.

DR. *Whitaker*, Regius Professor of Divinity in *Cambridge*, DR. *Fulk*, Dean *Nowel*, DR. *Stillingfleet*, and others, were of the same Opinion. I'll conclude this

Head with what the Bishop of *Salisbury* saith in his *Vindication of the Church of Scotland*, in these words, *viz.*

I acknowledge Bishop and Presbyter to be one and the same Office.

Saravia and *Laud* were some of the first who broach'd this Notion of the *Jus Divinum*, of Diocesan Episcopacy.

TOWARD the latter end of Queen *Elizabeth*'s Reignt, *Hadrian Saravia*, once a Pastor to a Reformed Church in the *Netherlands*, but according to *Maresius*, rejected by 'em, as an Enemy both to their Church and State. And no wonder, he was not better look'd upon by other Reformed Churches since he made, not only Bishops, but Archbishops *Metropolitans*, yea, and Patriarchs, to be of Divine Right; and over all these he places the Pope as the Supreme in Order and Honour. *Mares. Exam. Theol. q. 1.*

Dr. *Laud*, in a Disputation for his Degrees, asserting the Superiority of Bishops, was publickly checkt by Dr. *Holland*, the King's Professor of Divinity in *Oxon*, telling him, He was a Schismatick, and went about to make a Division between the *English* and other Reformed Churches.

Cressy, who apostatiz'd to the *Romish* Church, conceives, that the Reason why Episcopacy took no firm rooting in *England* before *Laud's* Time, was because the Succession and Authority of Bishops was never confidently and generally taught there to be of Divine Right.

SINCE then, care has been taken to oblige all Con-forming Ministers to subscribe, *That Episcopacy is a distinct Order, and manifest in God's Word that it is so*; which goes beyond the *Tridentine* Determination.

THE Point of the Re-ordination of Ministers that were ordain'd by Presbyters only, began to be urg'd in Archbishop *Laud's* Time, through whose Influence good Bishop *Hall* ventur'd to Re-ordinain Mr. *John Dury*,

Diary, but from the Beginning it was not so: The Old Church of *England* did not require Re-ordination of those Ordain'd by Presbyters, as is now done, as will appear from the ensuing Instances.

IN King Edward the VI'th Time Peter *Martyr*, *Martin Bucer*, and *P. Fagins* were, by virtue of their Presbyterian Ordination, prefer'd in the Church of *England*. Archbishop *Cranmer* was so far from requiring their Re-ordination by Bishops, that he never censor'd *Martin Bucer* for Writing, that mere Presbyters might ordain. *Vid. Buc. Script. Angl. p. 154.*

John a Lasco, a noble *Polonian*, with his Congregation of Presbyterian *Germans* was sett'd in *England* (by *Edward* the VI's Patent) he to be Super-Intendant; and 4 other Ministers with him: And tho that Presbyterian Divine wrote against some Orders of the *English* Church; yet, with others, he was call'd to reform our Ecclesiastical Laws. *Burnet's Hist. p. 154, 197.*

IN Queen *Elizabeth's* Reign, Ordination by Presbyters was publickly allow'd; as appears by the Statute of Reformation. 13 *Eliz. cap. 12.* Pursuant to this, several Presbyterian Ministers had Preferment in the Church in her Time, without Re-ordination; e. g.

Mr. *William Whittingham*, Head of the Non-Conformists at *Frankford*, upon his return to *England*, was made *Dean of Durham* about the Year 1563, tho Ordain'd by Presbyters only.

Mr. *Traverse*, ordain'd by a Presbytery beyond Sea, was seven Years Lecturer in the *Temple*, and had the *Bishop of London's* Letter for it.

THE Presbyterian *French* Church in *Threadneedle-street, London*, was allow'd by the Queen, as also the *Dutch* Church.

FATHER *John Fox* (so the Queen was wont to call that great Man) who tho a profess'd Non-conformist to the Ceremonies, yet continu'd Prebend of *Salisbury* till he died.

Dr. Law.

DR. Lawrence Humphrey, a Non-subscriber to the imposed Terms of Communion, was remarkably intimate with Dr. Jewel and other Bishops, and kept his Deamry of Winchester, and his Place of *Regius Professor of Divinity in Oxford*, as long as he liv'd.

IN King James the I. his time, the like allowance was made unto Ministers ordain'd by Presbyters.

THE famous Mr. John Camero who was Presbyterially ordain'd in France, came hither 1621. and set up a Divinity Lecture in a private House at London, by the Permission of King James the First, and a License from the then Bishop of London.

IN the Year 1609, before the Consecration of the three Scottish Bishops at London; Andrews Bishop of Ely said, *They must be first Ordain'd, as having receiv'd no Ordination by a Bishop.* To which Archbishop Bancroft answered, *that thereof there was no necessity;* seeing where Bishops cou'd not be had, the Ordination given by Presbyters must be esteemed lawful, otherwise it might be doubted, if there was any lawful Vocation in most of the Reformed Churches; (he might have said in any of 'em) in which the Bishop of Ely acquiesced. *Spots. Hist. lib. vii. p. 514.*

THUS we see the Judgment and Practice of the good old Church of England.

To which Mr. Gips objects, the Form of Ordination drawn up in Edward VI's time, which runs thus.

' THAT 'tis evident unto all Men diligently reading the Holy Scriptures, and Antient Fathers, that from the Apostles time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons.'

Answer. 1. The Preface does not distinguish between Deacons and Presbyters, for Deacons are sent to Baptize and Preach, and so is the Priest, and the Gospel then read is *Mat. 28. 20.*

2. In the Form of Ordination, the same Duties are enjoyn'd Priests and Bishops. The ruling Power is equally committed to 'em.

TAKE

220. *Thus, when the Priest is ordain'd; the Bishop reads*
Act 20. 28. Take heed therefore unto yourselves;
and to all the Flock, among whom the Holy Ghost
has made you Overseers, [Bishops, so the Greek] to
rule the Congregation of God. vid. Form. Nay
more, when a Bishop ordains Presbyters, he makes
em promise, That they will give their faithful
diligence always, to minister the Discipline of Christ,
as the Lord has commanded. ibid.

HERE Presbyters are impower'd to minister Discipline or govern the Church, which supposes 'em to be the same with Bishops. The third Chapter of the first Epist. to *Timothy* about Bishops, is read at the Ordination of Priests as well as Deacons; *N. B.* Bishops and Archbishops are consecrated by a Mandate from the Crown, but not Priests.

013. THIS Preface that speaks of *three Orders*, does not affirm *Bishops* and *Priests* to be *jure Divino*, a *distinct Order*, or essential to a Church, which is the Matter in debate. That there were Bishops, Presbyters and Deacons in the Primitive Church no body denies; but then it shou'd be consider'd, that in the Language of those early Fathers, Bishops and Presbyters were the same, and that Episcopacy was a prudential Constitution only; and the Bishop *primus inter pares*. Besides, the Controversie is not about Bishops, as such, who at first were only Parochial Rectors, (as appears even from *Ignatius*) but Prelatical or Diocesan Bishops, who assume to themselves a Power, no where that I can find clearly warranted by the New Testament, or authentick Antiquity. Nor is it ascrib'd to 'em in the Preface as distinct from Presbyters.

IN a Word, the English Church in the times of King *Edward VI*, Queen *Eliz.* and King *James I.* acted from true Catholick Principles that comprehended the Presbyterian Ordinations of Foreign Reformed Churches, asserting the Identity of Bishops and

Presbyters upon all Occasions, as well publick as private, as appears by the forecited Tracts. But you'll lay,

Obj. Aerius is branded for an Heretick by *Austin* and *Epiphanius* for affirming Bishops and Presbyters to be the same. *Bp. Hall's Div. R. of Episc.* part I. p. 64. *Mr. Gips* advances the same Objection, and says, *St. Austin* places this Error of his in the front. To this I answer,

1. The great Managers of this Objection are the Papists, from whom some defenders of Prelacy borrow it.

2. SEVERAL of our learned Writers against Popery have justified him against the Charge of Heresie, for holding the Equality of Bishops and Presbyters. *Chemnit. Exam. con. Irid.* par. 4.

3. As to *Epiphanius* we have no great reason to credit what he said in this matter, since he was extremely credulous in what favour'd his own Cause, and often mistaken in Historical Relations.

THE Controversie with *Aerius* he managed with great passion and partiality; that this was the Character of the Man, is attested by *Melchor Canis* and *Baron.* in his *Annals*, and by the Learned *Casaubon*, who says, 'That he did most easily believe every filthy and groundless Report. Besides, how comes *Epiphanius* to be the first Man who charges him with it, and that neither *Socrates*, *Sozomen*, *Theodore*, nor *Evagrius*, before whose time he liv'd, thou'd censure him for it?

4. *Austin* and others, who in their Catalogue of Heresies mention *Aerius*, refer to *Epiphanius* as their Author. But as to *St. Austin*; some of the Learned question whether he be the Author of that Book *de Heretibus* that goes under his Name; so 'tis not probable that he had heard of *Epiphanius's Books* *ΑΙΡΕΣΕΩΝ*, and much less read it, since some think they were not then Translated, and that 'tis certain that

that *Austin* did not understand 'em in the Original.

ADD to this as a further Evidence, that in that Tract there is an Account of the *Nestorian* and *Eutychian* Heresies, which were not broach'd till after *St. Austin's* Death. *Vid Jameson's Nazaren. Querela.* 25.

CHAP. X.

ORDINATION by Presbyters valid in the Primitive Church. Presbyters Ordained in Alexandria for about 200 Years, prov'd out of *Jerom*, and *Eutychius*. Abbot Daniel Ordained by a Presbyter. Presbyterian Ordination in Bavaria; allowed in the Council of Nice, by *Leo the Great*. Practised in Scythia; allowed of in *Hilary's* time; and at Rome the *Chorepiscopi*, who were Presbyters, Ordained. Ordination by Presbyters in the Scots Church, in the beginning of Christianity. The Scots Christianized before *Pope Celestine's* time, and with the Britains received the Christian Religion directly from Asia. The Old Church of Ireland govern'd by Presbyters. The *Waldenses*, *Bohemians*, and *Lollards* Ordinations were by Presbyters, so were those of *Taprobane*.

Arg. X. **O**RDINATION by meer Presbyters was valid in the Primitive Church and after, therefore 'tis valid now. This will be made evident by a Train of Instances.

I. THE Presbyters of *Alexandria* made their Bishops for almost two Hundred Years together. Thus, *Jerom* and *Eutychius* speak.

St. Jerom affirms, that the *Alexandrian* Presbyters elected their Bishop from among themselves; having

nam'd him a Bishop, they plac'd him in a higher Degree. *Presbyteri semper unum ex se electum in excelsiore gradu collocatum, Episcopum nominabant. ad Evagr.* Thus, the Bishop then was constituted by the Election and Nomination of the Presbyters: Neither do we read of any other Consecration that he had.

Polidor Virgil, Archdeacon of Wells, confesses, that antiently in the making of a Bishop there were no Ceremonies us'd, but the People assembled to give their Testimony and Suffrage in his Election; Ministers and People pray'd, and Presbyters gave Imposition of Hands: and this was a Custom that continu'd long after. *Olim factum videtur ut in consecrando Episcopo nil amplius Ceremoniarum esset nisi ut multitudo precaretur, & Presbyteri manus imponerent.*

THE Testimony of *Jerom* is seconded by *Eutychius* Patriarch of *Alexandria*, who out of the Records of that Church, in his *Arabick Originals* thereof, saith,

MARK the Evangelist appointed *Hanania* Patriarch of *Alexandria*, and twelve co-assistant Presbyters; to the end that when the Patriarchship was vacant, the Presbyters shou'd chuse one of their own Number, lay their Hands on his Head, bless him, and create him their Patriarch; and then elect some Eminent Person, and make him Presbyter in his room who was made Patriarch, that so there shou'd be always 12 Presbyters. *Eutych. Origin. Alexandriae*, translated by *Selden* p. 29. 30.

HERE'S a full proof that the *Alexandrian Presbyters* did chuse and create their own *Patriarchs* or *Bishops* by Imposition of Hands and Benediction, without any other Consecration; which Custom continued for several Ages.

Mr. *Gips* owns, that the Eleven Presbyters laid their Hands on the Bishop (Elect) and blessed and created him Patriarch. This Rule, adds he, was made by *Mark* himself. If so, then Presbyters have Power of Ordination; and from hence it appears, that all the Ordination the *Alexandrian Bishops* had, was by Presbyters.

II. ABOUT the Year 390. One Abbot *Daniel* (inferior to none in the Desert of *Searis* bordering on *Egypt*) was ordained a Presbyter by *Paphnutius*, a Presbyter. *Johan. Cassianus.*

HERE'S an uncontrollable Instance of Presbyters Ordaining, which we no where read was pronounced null by *Theophilus*, then Bishop of *Alexandria*, or any other of that time.

Blondel out of *Cassianus* adds, that this Fact was in the Year 390, when the *Egyptian Church* enjoy'd a profound Peace, and a Bishop at the Helm of it, and the Government of that Church was improv'd in a manner into a secular Dominion. If in these Circumstances, a Presbyter might ordain Presbyters, how much more, before the ancient Simplicity of the Gospel was shackled with novel Constitutions. p. 358. *Si in summa.*

III. In the Year 452 *Leo the Great*, being consulted by *Rusticus Narbonensis* about some Presbyters that took upon 'em to ordain as Bishops, resolves the Case thus, That if the Ordination were perform'd by consent of the Bishop, it may be look'd upon as valid, and these Presbyters remain in their Office in the Church. *Si--- ordinatio eorum cum consensu--- praesidentium, facta est, potest rata habere* -- Ep. 92. t. 1. *III. IV.*

So that by the after Consent of the true Bishops, those Presbyters thus ordain'd were look'd on as lawful Presbyters, which cou'd not be, unless their Ordainers had an inherent Power of Ordination, which was only restrain'd by the Laws of the Church. For if they've no Power of Ordination, 'tis impossible they should confer any such by their Ordination.

IV. THE Power of Ordination was in the Hands of the captive Presbyters under the *Scythians* beyond *Ister* for about 70 Years, *viz.* from *Ann. Dom. 260*, the Year of their Captivity under *Gaius*, to the Year 327, under *Constantine*, when *Urbilas* was created Bishop by *Eusebius*. *Philostorg. lib. 2. c. 5.* in *Blond.*

THE *Syrians, or Goths*, who were converted under *Vulcan*, making an Interruption into the Roman Empire, among other Places, invaded *Galatia* or *Cappadocia*, brought with them Home a great Number of Captives, among whom were some of the Clergy. But the Historian says, they had no Bishops before *Urphilas*. *Brinus eorum Episcopus constitutus*. *Socrates* affirms, That *Urphilas* was ordain'd Bishop of the *Goths*. *et alio* *U*. *THE Presbyters of Bavaria ordain'd Ministers* for about 200 Years; till such time that one *Vivilo* was impos'd upon them for their Bishop by Pope *Zachary*, about the Year 740.

It's certain, that when *Bonifacius Mogunc* (alias *Winfred, or Wilfred*) visited them, he found no Bishops in the whole Province, but this *Vivilo*, tho' the Province be so large that one third Part of it now, *viz.* the District of *Salzburg*, has an *Archbishop*, who is the most powerful Prelate, for Revenue and Jurisdiction, of any in *Germany*. *Heylin's Cosm. l. 2. p. 368.*

THE *Bavarians*, who were the ancient Inhabitants of this Province, were govern'd by their Presbyters, without Bishops, and that probably for about 200 Years. More of this when I come to consider the *Waldenses*.

VI. THE COUNCIL of *Nice*, in their Epistle to the *Alexandrian Church*, decreed thus concerning the Presbyters ordain'd thereby *Meletius*.

But as for those, who by the Grace of God and your Prayers, have been found in no Schism, but have ever remain'd Immaculate in the Catholick Church, it pleas'd the Holy Synod that they should have Power to ordain, and give up the Names of such as were worthy to be the Clergy; and in short, to do all things according to the Ecclesiastical Law and Sanction. — *Socrat. lib. 1. cap. 9.*

Is the meaning be, that these Presbyters shall ordain and govern with the Bishops, but not without them? tis granted, for the Decree refers to an Ecclesiastical Constitution, restraining the Power of Presbyters,

ters, so that it should not be excited, but with the Bishop.

But this shows, that Ordination belongs to the Presbyter's Office, and therefore can be no Nullity, when 'tis done by 'em alone, tho' an Irregularity, as to the Canons.

Mr. Gips owns, 'That the Decree of the Synod of Nice hinders not, but that it might have been a Divine Institution that Presbyters ordain and govern, only with and under Bishops.' *Tent. Nov. Con. Part II. p. 59.*

HERE he allows Presbyters a Power to ordain; and 'tis this Intrinsic Power we plead for, which was deriv'd to 'em by Apostolical Constitution, and taken from 'em by Ecclesiastical Canons and Custom.

Those who had an inherent Power to ordain, were often Canonically restrain'd.

BUT this condemns Schismatical Ordinations. No, for Schism as such, can't make Ordination null, tho' it implies an Irregularity. Else the Ordinations of the Schismatical, nay more Heretical Church of Rome were null, which are counted valid in the Church of England.

VII. IN *Hilary's Time*, which was about the Year 380, Bishops and Presbyters were the same; tho' there has been no Book printed under that Name of this *Hilary, Deacon of the Church of Rome*, yet the Learned have attributed to him, the Commentary upon the Epistles of St. Paul, which bears the Name of St. Ambrose, and the Questions upon the Old and New Testament, which are at the End of the fourth Tome of St. Austin. Now from these Works it appears,

1. THAT the Ordination in *Hilary's Time* did not in all things agree with the Writings of the Apostles, *Non per omnia conveniunt.*

2. At first Presbyters and Bishops were of the same Order and Office, and had but one Ordination. *Episcopi & Presbyteri una Ordinatio est.* The Bishop

then was but *Primus Sacrorum*, and not of a Superior Order, adds he. *Peter* is call'd ~~πρῶτος~~ *primus*, Mat. 10. 2, and yet Protestants hold all the Apostles to be equal. *Comment. in Eph. 4. 6 in Tim. 3. 15 de fin Episcopus, Consecrat. Presbyter.*

3. *Spalatenensis* infers from him, That at first when a Bishop died, there was not so much as an Election of him who was to succeed, much less any new Ordination; but the eldest Presbyter came into the room of the deceased Bishop. *De Repub. Eccles. l. 3. c. 3. 30.*

4. BISHOPS at the Beginning, were merely the first Presbyters, and had only Precedency, but no Power or Jurisdiction by Divine Right over the rest.

THE eldest Presbyters succeeded into the Episcopacy, and so became the ~~successor~~, the President of the Presbytery; and this Custom continu'd till some Inconveniences oblig'd 'em to prefer Men by their Merit, and not Order or Seniority.

5. AFTER this change, the Presbyters chose and made their Bishops. In the Absence of the Bishop they might do these things, which Custom had appropriated to the Bishops. Speaking of *Egypt*, he says, *Presbyteri confiabant, si praesens non sit Episcopus.*

Consignare is some Act of Prerogative that the Bishops challeng'd to themselves, which yet in their Absence, the Presbyters might perform. The Word is taken for *Consecrare* in several Authors. *Arnot. lib.*

3. *Cypr. Ep. 2.* *Pelagius*, the first Bishop of *Rome*, was ordain'd by *John Bishop of Perusia*; *Bonus*, Bishop of *Florence*, and *Andreas Presbyter de Hostia*: Whereas by the fourth Canon of the *Niceno Council*, three Bishops are absolutely requir'd for the Ordination of a Bishop.

EITHER then, *Pelagius* was no canonical Bishop, and so the Succession is interrupted in the Church of *Rome*, and consequently the *English Bishops* have no canonical Succession.

OR,

Or, else a Presbyter has the same Intrinsical Power of Ordination with a Bishop, but only 'tis restrain'd by Ecclesiastical Laws.

IX. THE *Chorepiscopi* (or Country-Bishops) ordain'd Presbyters till they were restrain'd by a Canon in the Council of *Antioch*, A. D. 344. Now these *Chorepiscopi* were either real Bishops or not.

1. If they were, then Bishops were made not only in Cities, but in Country Villages. And so here's an Instance of Bishops without Subject-Presbyters.

2. But if they were not Bishops, it will undeniably follow, that Presbyters did ordain them without Bishops, and their Ordination was valid till they were limited and restrained by the Canons.

MR. *Gips* and others have endeavour'd to make them all Bishops, but without evident Proof. That these *Chorepiscopi* were Presbyters, carries with it the greatest Probability, if we consider these things.

1. THAT this was the Opinion of the Ancients. The second Council of *Hispalis*, held about the Year 619, makes the *Chorepiscopi* and *Presbyters* to be the same. *Juxta Canonem unum sunt*, Can 7. And adds, that the reason why some things, as Consecration — were forbidden to Presbyters, was because they have not the Supreme Degree of the Sacerdotal Dignity, which by the Authority of the Canons (it does not say of Scripture) is appropriated to Bishops only. *Ibid.*

2. THAT they were Presbyters, appears from the Restraints laid upon them, and the Decrees made against them.

THEY were not to officiate in the City Churches, if the Bishop or his Presbyters were present. *Can. Neocasay. Can. 13.*

THE Council of *Ancyra*, held about the Year 314, forbids these *Chorepiscopal Ministers* to ordain Priests and Deacons. According to the Greek Text, the Canon runs thus; ' 'Tis not lawful for Suffragan Bishops (i. e. *Chorepiscopi*) to ordain Priests or Deacons, nor

‘ nor for the City-Presbyters, in another Parish, without the Permission of their Bishop.’

It’s suppos’d here, Presbyters had Power to ordain, but are restrain’d by the Canon.

The Laodicean Council, held about the Year 364, orders, That no Bishops must be plac’d in Towns or Villages, but Visitors, who were to be subject to the City Bishops.

Now, if these were real Bishops, how come they to be thus depriv’d of their Episcopal Rights? And I would fain know, what Power had the City Bishops to erect the *Visitors* instead of the *Choropiscopij*? I can’t account for it, unless it was for the Honour of the City Bishops to have more extensive Dioceses; lest the Multiplication of Bishops should bring the Name into Contempt. *Ali vilescait nomen Episcopij*

Their ordaining, as Presbyters, was that which mov’d Pope *Damasus*’s Indignation against them, that they being but Presbyters, should presume to exercise the Episcopal Office. *Ep. ad Damas. adit. 389.*

For this reason it was, that *Leo the Great*, in answer to the Question mov’d by *Charles the Great*, condemn’d them to Banishment, as may be seen in the select *Capitula. Ecclesij. of the Emperor. Tho’ the French Clergy mitigated the Rigor of the Sentence, yet concur’d with him, to injoin them to meddle no more with the Episcopal Ministry.*

Damasus says they were Presbyters, because they were instituted according to the Form of the LXX Disciples, who were never vested with the *Jura Episcopalia*, the Episcopal Rights.

And yet *Pope Nicholas I.* says, Their Ordination is valid, being such as the LXX, sent out by our Lord, who were vested with the Episcopal Prerogatives. These Papal Determinations, tho’ different, agree in this, That the *Choropiscopij* exercis’d Episcopal Authority.

3. THAT they were but Presbyters, appears further, because

because their Ordination was perform'd by one Bishop only; whereas, according to the Canon, three Bishops were to joyn in the Ordination of a Bishop.)

X. The Scots Churches were govern'd by Presbyters, without Bishops, for above 200 Years, and therefore had no Ordination but by Presbyters. This is testified by their Historians, whose Fidelity we have no more reason to question, than that of their Neighbours.

I'll begin with *John Major*, who says, That the Scots were instructed by Monks and Presbyters at first, without Bishops. *Sive Episcopio — de Gest. Scot. l. 2. c. 2.*

This *J. Major* was born at *Haddington* in *Scotland*, educated at *Cambridge*, and commenc'd Doctor in Divinity at *Paris*, among the *Sorbonists*.

BISHOP Lesley commends him for preferring *Truth* before *Eloquence*. *Veritatis unique quam Eloquencia superius.* *Hist. Scot. lib. 9. p. 414.*

But least what *Major* saith should be interpreted of their Conventions, *John Fordon* is express, That before the coming of *Palladius*, they were only govern'd by their *Culdees*, as they call'd their *Presbyters*. And justifies this Custom as most agreeable to the Primitive Church. *Ritum sequentes Eccles. Primitive. Scoticorum lib. 3. c. 8.*

BISHOP Usher cites this last Quotation with Approbation, and confirms *Fordon's* Testimony out of *Job. Semeria*, whose words are; *In Primitive Ecclesia Commune erat Officium Episcoporum & Sacerdotum.* *In Gloss. Decret. dist. 93.*

Hector Boethius, a famous Scots Historian, is of the same Opinion; and observes, how the People chose their Superintendants out of the *Culdees*, much after the Manner of the *Alexandrian Elections*.

He was Contemporary with *Erasmus*, and studied with him at *Paris*, and is mention'd with Honour by *Leland*, *Vossius*, *Bellarmino*.

This short Account of these Authors may, in some measure,

measure, skreen them from the virulent Tongues of those, who to lessen their Testimony, asperse their Character, as Mr. Gips does.

Object. To elude these Testimonies, some deny that there was any Conversion of the ancient Inhabitants of Scotland, before Palladius's Time, who was sent thither by Pope Celestine, A. D. 430 — The South Picts were not converted till A. D. 432, the North Picts in the Year 560.

In answer to this, I'll prove they were christianiz'd before Palladius's Time, and then produce an Instance of Ordination by a Presbyter there.

I. THAT they were Christians before Pope Celestine's Time, is evident from the ensuing Considerations; 'tis agreed, that *Pelagius* the Deacon was sent thither by *Celestine* to oppose the *Pelagian Heresy*, which supposes them to be Christians: Because *Pelagianism* is a Corruption of the Christian Doctrine. We must conclude Christianity to be planted there for some time, before it was tainted with so great an Error.

2. BISHOP Cowper affirms, the Conversion of North-Britain to be at least as early as that of the South. Out of *Dorotheus* and *Nicephorus* he proves, that *Simon Zelotes* preach'd the Gospel in Britain, where he was martyr'd, about A.D. 44.

Out of *Balaus*, *Fleming* he proves, That *Joseph of Arimathea* came into Britain about the Year 35. Out of *Theodore*, he says, That *Paul*, after his Deliverance under *Nero*, came into this *Island*. Cent. 1. tib. 1. c. 10.

3. But what is this to Scotland, say the Papists? *He answers*,

WHAT Good or Evil, especially in Religion, has come to the one, has been found, by manifold Experience, easily deriv'd to the other.

He adds out of our own Chronicles, THAT when King *Luiti*, A. D. 124. embrac'd the Christian

Christian Faith in the South Part of the *Island*, in that same Year *Donald*, King of the North Part of it, became a Christian: And that when the *South-Britains* were persecuted under *Dioclesian*, A. D. 300. many of them fled to *Crachlint* King of *Scots*; who lovingly receiv'd them, and assign'd them the *Isle of Man*, where he erected a Temple dedicated to Christ, call'd *Sodenensis Ecclesia*. Hence the Bishop of *Man* is call'd the Bishop of *Sodor*.

THE same Bishop quotes also that known Place of *Tertullian*, *adv. Jud. cap. 7, 8.* *Britannorum loca Romanis inaccessa Christo subdita sunt*; which *Cardinal Baronius* applies to the *Northern Parts of Adrian's Wall*. For this Cause, says he, *Petrus Cluniacensis* calls the *Scots* the more ancient Christians. *Cent. 3. c. 3. & 2. c. 2.*

3. IF the *Northern Britains* were converted by Men from *Rome*, how come they to keep *Easter*, not after the *Roman*, but *Eastern Manner*? When they were urg'd to conform to the *Romish Modes*, they pleaded the Custom of the *Asiaticks*; from whom they had receiv'd the Christian Religion.

WHEN the *Saxo-Roman Bishops* impos'd Conformity in this Particular, the *Scots* oppos'd them: And Bishop *Colman* chose rather to leave his Charge than comply, about 664.

THE *Britains* and *Picts* were as rigid Non-conformists as he in this Point; would not submit to *Rome*, because they had receiv'd their Religion from *Asia*, and not from *Italy*.

Dagamus, their Bishop, refus'd all Communion with the *Roman Bishops*, and would not so much as eat with them in the same House. *Bede 2. 4.*

Bede himself owns, That *Palladius* was the first *Scots Bishop*, tho they were Christians before. *Palladius ad Scotos in Christum Credentes — primus mititur Episcopus. lib. 1. c. 13.*

Obj. IN *Palladius's* time *Britain* had such Bishops as were in all other Parts of the *Roman Empire*. *Bede.*

Answ. 1. MANY of the British and Scots Bishops were ordain'd only by one Bishop according to *Bede* 3. 21. Whereas in other Parts of the Empire they were ordain'd by three Bishops, *Con. Nic. can. 4.*

2. 'Tis not unlikely, but that *Britain* being a Province of the *Roman Empire*, its Church Government might be in some Degree modell'd, as in other Parts of the Empire, in imitation of the *Pagan Modes*.

THAT the Hierarchy in the Churches of that Empire had its Pattern from the Heathen, will appear from the following Observations.

1. THE Heathen had their (*Sacerdotes*) their Priests, and over 'em their Chief Priests, whose Office was to ordain and govern. *Jul. Ep. ad Arsat. in Sozom. V. 16.* In every Province one Chief Priest had the supreme Power, to whom the inferior Orders were subject.

2. THE Master of the Sentences confesses, that the distinction of Bishops, Metropolitans, Archbishops, was borrowed from the Gentiles. — *a Gentibus introducta, videtur, qui suos Flamines — Lib. 4. dist. 25. M.*

3. *Ponticus Virunnius* is of the same Opinion, and tells us, that there were in *Britain* before the Plantation of Christianity, 28 *Flamens*, and 3 *Archflamens*. In the room of the *Flamens* were set up Bishops, and in the room of the *Archflamens* Archbishops; the Seat of the *Archflamens* were *London*, *Tork*, and *Caerleon upon Usk*; to these 3 Metropolitans were subject 28 Bishops. *Hist. Brit. lib. 4. p. 32.*

4. THUS *Casar* speaking concerning the Government of the antient *Druids* of *France*, says, that they manag'd all the *Pagan Devotions* under the Conduct of one chief President, whose Authority was supreme, and that this Discipline was found in *Britain* — *Drudibus praest unus — de bell. Gal. l. 6.*

Upon the whole,

THE North of *Britain* seems to be converted by the *Scots*. What was done by *Aidamus* and others, in

In converting the North-Saxons, is, I think, own'd by all Historians that treat of that Subject.

After the *Saxons* became Christians their Church-Government was manag'd by Presbyters, call'd *Claudes*, or *Monks*, who according to their Historians, govern'd till *Palladius* was sent by Pope *Celestine* against the *Pelagian Heresie*, at which time he establish'd Bishops in *Scotland*, which was many Years after the publick reception of Christianity in that Kingdom.

And according to *Buchanan* and *Cambden* they had no Diocesans till the time of *Malcolm. III. A.D. 1070.* 'twas yet much longer before they had any Archbishops; so that the Archbishop of *York* in the 12th Age obtain'd of the Pope that he should be their Metropolitan, but the *Scottish* Bishops opposing it, the Pope freed them from that pretended Jurisdiction.

Vid. Cuthbert in Scot.

II. I now proceed to give an Instance of a Presbyter's Ordaining in *Scotland*, viz.

Segenius a Presbyter and Abbot of the Monastery of *Hy*, did with other Presbyters ordain *Aidan*, and his Successor *Finan*. *Bede Hist. 5. 5.*

But 'tis said by our Adversaries that there was always one Bishop in *Hy*, according to the *Ulster Annals*, &c. I answer,

1. No Author near that time says that there was a Bishop constantly Resident at *Hy*. As to the *Annals of Ulster*, they are justly accounted *Apocryphal*, not being attested by any Author of that Age.

2. If there was a Bishop at *Hy*, he was subject to the Abbot-Presbyter, who was the only Church Governor of that *Island* and the Provinces about. The Government was undoubtedly in the Abbot's Hands, and Ordination is an Act of Government. *Habere solet ista Insula rectorem Semper Abbatem Presbyterum.* *Bed. 3. 4.*

THE Abbots or Presbyters of *Hy* govern'd and ordain'd, and no certain Instance was yet produc'd of Ordination by Bishops in that District.

3. WHEREAS 'tis urg'd there was a second Bishop at *Hy*, when *Aidan* was ordain'd : there's no manner of proof for it, nor can such a Man be produc'd out of *Bede*. It does not appear that he was ordain'd Bishop. *Bede* calls him a Priest, or if he was, how will it appear he was ordain'd by the Bishop of *Hy*. *Bed. 3. 8.*

THEREFORE, saith the Learned Historian, *Ordained perhaps by the Bishop of Hy*. He durst not say positively it was so, for he knew he could not prove it, therefore puts it off with a *perhaps* —

XI. IN *Ireland* the Church was govern'd without Diocesans for a long time. *Archbishop Usher* shews out of *Nennius*, that *St. Patrick* the Apostle of *Ireland*, who liv'd in the Vth Century, founded here 365 Churches, and as many Bishops ; by which 'tis evident that *Irish* Bishops were no other than Parochial Ministers. *Tho' Lanfranc* and *Bernard* dislike the Practice of having so many Bishops, yet produce no Instance of the *Irish* being subject to Diocesan Rulers. *viz. Jameson's Fundamental's of the Hierarchy* examin'd, Section 7.

XII. THE antient *Waldenses* had their Ministers ordain'd by Presbyters without Bishops. The Learned Father *Paul* says, they had Pastors of their own 400 Years before the Reformation. *Hist. of the C. of Trent*, p. 394.

THESE *Waldenses*, who liv'd about the *Alps*, were the Fathers and famous Predecessors of the *Protestants* ; the first Witnesses against *Antichrist*, and are to this Day (as a certain Great Bishop calls 'em) the purest Remains of *Primitive Christianity*. *Per. Hist. of Wald.* l. 1. c. 13. p. 62.

WHEREAS 'tis said, those in *Moravia* and *Austria* had Bishops.

THEY were only titular or senior Presbyters, as the Popish Writers observe : But more of this under the next Objection.

It appears even from *Reinerus's Account of 'em*, that Presbyters and Bishops were the same, for his elder and younger Son ordain'd, who were but Presbyters. *Tom. 4. part 2. p. 758.* He makes this their great Crime, *quod nemo, major sit altero in Ecclesia*, That they had no superior Bishop in the Church.

The *Frates Bohemi* had their Succession of Ministers from them. For they sent *Michael Zambergius* and two more for Ordination to the poor *Waldenses*, who never had a Bishop among 'em but in Title only.

But the Assertors of Prelacy lay out of *Comenius*, who writ their History, that they had Bishops, and were not rightly satisfied about Ordination.

1. *Comenius* affirms Bishop and Presbyter to be the same, and the late Rector of *Bury* owns it; says he, It must be confess that *Comenius* saith Bishop and Presbyter are one. *His 4to. Answ. 104.*

The *Bohemians* looked on Bishops and Presbyters as the same Order of Ministers. This is evident from their Book of Discipline, which does not make the Bishop superior to Presbyters, and also from the Testimony of their Adversaries.

Æneas Sylvius, speaking of the *Hussites*, saith, that one of their damnable Positions, is that there was no Superiority among Ministers. *Hujus pestiferæ factionis dogmata sunt — Inter Sacerdotes nullum discriminem.* *Hist. B. p. 35.*

In the same Collection of Writers concerning the *Bohemian Affairs*, *Picolominaeus*, speaking of the *Hussites*, delivers this as one of their Dogmata, or Opinions, That there was no different Order of Ministers. *Sacerdorum nullum habere in gradu.* — *Thuan* compares 'em with the English Nonconformists. *Hist. part 1. l. 5.*

3. Their casting Lots was a sign they were not wholly satisfied; and no wonder, since they were but newly separated from the *Romish Church*, and cou'd

not be suppos'd to throw off all its Errors at once; But their sending to the *Waldenses*, and submitting to their Presbyterial Ordination determin'd 'em, and answers the Objection.

Besides, when *Luther* began to appear, there was a great Harmony between him and these *Bohemians*, both in *Doctrine* and *Discipline*. *J. a Lasco*, a noble *Polander*, and *A. Comenius*, in their Account of 'em, tell us they had Superintendants, and particular and general Synods, but say nothing of Diocesan Bishops.

XIII. The *Lollards*, or *Wickit's* Followers in *England*, held and practis'd Ordination by meer Presbyters, not for want of Bishops, but from this Principle, that all Ministers of Christ have equal Power. *Walsingh. Hist. ad A. D. 1389. p. 339. 340.*

But they are charg'd with a great many Errors, as that no Day is Holy, no, not the Lord's Day, as that the Order of Presbyters was no ways approv'd of by God. *Wals. p. 566. Gips. 107.*

Ans. The Charge is false, for their Ordaining Presbyters by Presbyters is affirm'd by *Walsingham* as a Matter of Fact, p. 339. 340. *vid. Tutamen Evang. 33. 42.*

Besides, that they own'd the Christian Sabbath is evident,

For the Cardinals and Bishops sent by *Lewis XII.* to inquire into their Doctrine and Manners give 'em this Testimony, that they baptiz'd their Children religiously, observed the Lord's Day, preached the Word. But they had no Images or Ornaments of the Mass in their Churches. *Molin. de Mon. Franc. 155.* The Historian complains how all parts of *England* were full of those People, and the Prelates knew it, but none were found to persecute 'em but the Bishop of *Norwich*. *Walsingh.*

XIV. In the Island *Taprobane*, now *Ceylon*, which is in the *Indian Sea*, there was a Christian Church govern'd by a Presbyter and his Deacon without a superior Bishop.

This

This Island is a Province big enough for a Bishop, yet had none in *Justin* the Emperor's time about *Ann. Dom. 520*. *Lloyd*, reckon'd by *Collier* among the best *Lexicographers*, makes this Island 2000 Miles in Compacts, *Heylin* about 800. If the present *Ceylon* be less than the *Taprobanes* of the Antients, 'tis no wonder; since the *Illanders* affare us, that the Sea has overflow'd a great part of it, and I think this Observation will reconcile *Ptolemy* and *Eocbaris* in their different Accounts of it.

Obj. There is a Tradition that *Philip* the Evangelist preach'd the Gospel there.

Answe. Be it so, all that can be collected from it is, that here is a Church sett'd without Bishops.

Well then, it appears by this Passage that Bishops were not thought essential to Churches; no, not in the sixth Age. *Legi insignem relationem Cosma Monachi. de Taprobanâ. L. Holsten. de Min. Conf. p. 39.*

The Fathers in the Second Council of *Carthage*, *Ann. Dom. 428.* did observe, that till that time some Dioceses never had any Bishops at all, and thereupon decreed they shou'd have none for the future; a plain Indication that the Christians then did not look upon the Government of the Church by Bishops to be *jure Divino*. *Placet ut Dioceses qua nunquam Episcopos acceperunt, non habeant. Con. Carth. 2. can. 5. Caran. & Labbe.*



C H A P. XI.

Obj. Ordination by Presbyters condemned by the Canons. Answ. By those Canons which aggrandize Bishops, Episcopal Ordinations are made void. Arguments against the uninterrupted Succession of Bishops from the Pope and Apostles. The ill Consequence of such an Assertion considered. Ischyrus, Colluthus, and Jerom, vindicated.

HERE I'll consider some Objections made against the Ordination we plead for.

1. *Obj. Ordination by Presbyters without Bishops is condemn'd by the old Canons.*

Ansf. 1. The antient Canons are not the establish'd Rule of Government among us. In that Respect they are even disown'd by the Church.

2. By them, many things are refer'd to the Bishops, merely to support their Grandeur, as the consecrating of Churches, the erecting of Altars, the making of Chrysm, the reconciling of Penitents, the vailing of Nuns. This is acknowledg'd by the Council of Hispalis. *Let the Presbyters know that the Power of Ordaining is forbidden 'em by the Apostolical See, by virtue of Novel Ecclesiastical Constitutions.* C. Hisp. 2. Can. 7.

For the same Reason the Country Bishops were restrain'd from Ordaining in the Council of Antioch. Can. 10. Ann. Dom. 344.

And upon this Account 'twas decreed in the Council of Sardis, Ann. Dom. 347. That no Village or lesser Town must have a Bishop, lest the Name shou'd grow contemptible. *Ne vilescar, forsooth, Non men Episcopi.*

3. Episcopal Ordinations, as now manag'd, will prove Nullities by the old Canons. Those call'd the

Apostles, which are confirm'd by the *VIIth General Council of Constantinople*, do depose all Bishops that are chosen by the Civil Magistrate. *Can. 29.*

This Canon is reviv'd by the *2d Council of Nice*, *Can. 3.* which the Greeks call the *VIIth General Council*.

Now, all our English Bishops are chosen by the Magistrate, the Writ of *Conge d'Estier* to the Dean and Chapter is only Matter of Form, and they can't reject the Person recommended by the Crown.

Canon 6. 8o. forbids Bishops to intermeddle with secular Affairs, on pain of *Deposition*.

The Church of *England* does not observe the Canons of the first General Councils, which *Archbishop Laud* wou'd have us believe are the *Measures of her Reformation next the Scripture*.

The Council of *Nice* requires the *Ordination* of a Bishop to be by all the Bishops of the Province, at least by three, with the *Consent of the absent Bishops express'd in Writing*. *Can. 4.* A Rule not observ'd by the English Bishops that ever I heard of.

No more are the Canons of the great Council of *Chalcedon* observ'd. where *Can. 3. 7.* forbids Ministers to take Farms, or meddling with Secular and Military Affairs, or receiving Secular Honours.

Can. 10. deposes all obstinate Pluralists, and if duly executed would bear hard upon those that heap *Pelion upon Ossa*, as if they wou'd mount to Heaven from the Pinnacle of Ecclesiastical Promotions.

These Canons are only produc'd *ad hominem*, to shew how unreasonable 'tis to urge 'em against Ordinations by Presbyters, when they may be equally urg'd against Episcopal Ordinations. If then it be a Crime not to observe the Canons, let 'em who are without any Canonical Guilt cast the first Stone.

II. Obj. 'Tis said, our Ordinations are not by such *Diocesans* as have their uninterrupted Succession down from the Apostles.

Answe. 1. This is the Argument of the Papists against the first Reformers, whose Ordinations were denied, because they wanted this pretended Succession. Tis urg'd by Bellarmine, Gretzer, Parsons, Srapleron, Arnoux, Turrian the Jesuit who writ a Book against Protestant Ordination.

2. This great Argument of the Succession is refuted by our Protestant Writers, especially by Sadeel, who after he has challeng'd 'em to produce a Scripture for it, proves that the ordinary Succession of Ministers may be interrupted by Scripture Examples.

As when the Priesthood was taken away from the House of Eli, to whom a Promise of perpetual Succession was made, 1 Samuel. 30. Under the Kings of Israel, God rais'd up Elijah to preach up Repentance to 'em, tho' he was not of the Sacerdotal Race.

Nay, further, Christ himself, in the Reformation of the Church, chose Apostles, not from the Priests, but from other Families. *De legit. voc. Min.* p. 545.

551, 552. *to blessed I. 1713 and 2001d*
If ever a Succession were necessary to the Being of a Church, it must be in the Jewish Priesthood which was intall'd upon one Family; but that Church remain'd a true Church, tho' the regular Succession was destroy'd. Instances of such are given by Josephus. *Antiq.* 15. Cap. 2. Holy Bradford the Martyr, Dr. Fulke, Dr. Field, Dr. White and others, speak to the same effect. *Vid. Plea.*

Mr. Perkins speaks of a threefold Succession.
First of Persons, and Doctrines in the Primitive Church.

The next of Persons alone, among Infidels and Heretics.

The third of Doctrine alone; and thus our Ministers succeed the Apostles. For this must be rememb'red, That the Power of the Keys, and that of Order and Jurisdiction is annex'd in the New Testament to Doctrine. *Vol. 2. p. 171.*

3. If

3. If this Hypothesis be true, there can be no true Ministers in the Church of *England*, since the Chain of Succession has been frequently broken, and one Nullity makes a breach in the whole Chain.

All our Diocesan Bishops as such, derive their Succession from the *Pope of Rome*: Now if we can find any interruption in the Succession of Bishops there, it nullifies all the Administrations of those who depend upon it.

If the Pope (Christ's pretended Vicar) proves to be the Antichrist; if many Popes were *Hereticks, Sodomites, Idolaters, Conjurers, Whoremongers, Murderers*, as some of their own Authors affirm; if there were two or three Popes at a time; What then becomes of the pretended Line of Succession? These Things are Matter of Fact, and if none of 'em interrupt the Succession, what can?

Christ had his Ministers in the Church, but not by Virtue of this Succession that some are so fond of.

4. This Principle of lineal Succession from *Rome*, destroys all Churches in the World: for there's no Church this Day can produce such a Succession, as hath met with no Canonical Interruption.

The *Greek, Latin, and African Churches* bid fairest for it, and all of 'em pretend to derive their Succession from *St. Peter*.

Thus the most considerable part of the Gentile World that's Christianiz'd, wou'd be reputed the Offspring of the Chief Apostle, as they term him.

It seems *St. Paul*, the Great Apostle of the Gentiles, either left no Successor behind him, or no body knows what's become of him.

Peter, the Apostle of the Jews, must be the universal Head of all the Gentile Churches, and *Paul* the Apostle of the Gentiles, has left no body, it seems, neither Jew nor Gentile, to derive their claim from him. Thus poor *Paul* and the other Apostles must be written Childeless, or be the Progenitors of an Offspring

spring that's long ago extinct, or so very obscure that their Names are written in the Dust.

But the Unhappiness of it, is the *Greek, Latin and African Churches*, who pretend to be the three Patriarchal Successors can't agree about the Inheritance. The *Pope*, who reckons himself the eldest Brother, claims to himself the whole, and condemns the other two as spurious. Thus *Bellarmino* speaking of the *Greek Church*, says, that she has no Succession; and that there has been no Succession in *Antioch, Alexandria and Jerusalem*, since those Places fell into the Hands of the *Perfians and Saracens*; and if ever there was any, the same was very obscure. *De Not. Eccl. cap. 8.*

On the other hand, the *Greeks condemn the Roman Succession*, and, according to *Bellarmino*, were the first who heartily oppos'd the *Primacy of Rome*. *Lib. de Pontif. pref.*

Even *Barlaam the Monk* denies it. *What Law*, says he, obligeth us to reckon the *Bishop of Rome Peter's only Successor*, that must rule all the rest? He goes further, and denies *Peter* to have been *Bishop of Rome*; as many of our *Protestant Writers* do. *De princip. cap. 2. in Bibl. patr. vid. Func. Chron.*

Now, of all these pretended Successions, the *Roman* (from whence the *English Prelacy* derives itself) is most suspitious, as being often interrupted by *Simony, Heresy and Schism*.

5. By this Principle none can tell whether they be Ministers of Christ: How shall they know that all the Predecessors of that *Bishop* who ordain'd them were Canonical Bishops & that none of 'em were guilty of *Simony or Heresy*, or any other Acts or Things that make Canonical Nullities? Can any Mortal know who was the *Bishop* that was the Root of his Succession?

6. Let it be further consider'd, that the *antient Catalogues of the Apostle's Successors* were made by *Conjecture*. *Euseb. Eccl. Hist. lib. 3. cap. 4.* This

This Succession is no where so evident as to demonstrate the thing intended. A List wou'd be expected of Apostolical Successors, not only in the great Patriarchal Churches, but in all others planted by the Apostles, as *Philippi*, *Corinth*, *Cesarea*; and not only in *Ephesus*, but in all the seven Churches of *Asia*, which has not been yet produc'd. In the Patriarchal Churches, the beginning of the Line is inscrutable.

At *Rome*, 'tis not certain, whether *Linus*, *Clemis*, *Anacletus*, or *Clemens* are to be reckon'd first.

As for *Antioch*, 'tis not yet agreed whether *Peter*, *Euodius* or *Ignatius* succeeded *Peter* or *Paul*, or the one and the other *Paul*: At *Alexandria*, where the Succession seems to run clearest, the Original of the Power is imputed to the Presbyters, as was observ'd already.

7. If there be any Certainty in this Succession, the Fathers ascribe it to Presbyters as much as to Bishops. *Ignatius*, a Man of indisputable Authority with Prelates, saith, *That the Presbyters succeeded in the place of the Bench of the Apostles.* *ad Mag. p. 33. vos. Ed.*

Irenaeus, another supposed Champion of the Party, affirms the same. *Traditionem, ab Apostolis, qua per Successionem Presbyterorum. adv. haer. l. 3.*

The Apostles ordain'd as Presbyters, and in that Capacity Presbyters succeed 'em; but 'tis the Succession of Doctrine and not of Persons that the Fathers principally insist upon.

The Succession of Persons without the Orthodox Doctrine is no Mark of a true Church; as among the *Arians*, where they had a Succession of Bishops, and yet no true Church. *Nazian. in laud. Athan.*

Now the Succession of true Doctrine being wanting in the Popish Church, the Succession of Persons is only an empty Name to circumvent and amuse the simple.

3 Obj. *Ischyras* was depos'd because he was ordain'd by *Colluthus*, an *Alexandrian Presbyter.* *Hall's Div. Right*

Right. 91, 92. Bilson's Pers. Gov. c. 13. Athanas. 2. Apol.

Answ. 1. Colluthus ordain'd as a pretended Bishop, constituted by Meletius Archbishop of Thebais, therefore was commanded by the Council to be a Presbyter, as he had been formerly.

Dr. Stillingfleet says, *Colluthus did not act as a Presbyter in Ordaining, but as a Bishop of the Meletian Party in Cyprus, as the Clergy of Mareotis speaking of Ischyras's Ordination* ~~was~~ *make* ~~ordained~~ *ordained*, *by Colluthus a Presbyter making a shew of being a Bishop, and is suppos'd to have been ordain'd Bishop by Meletius.* *Iren. p. 381. 382.*

2. Ischyras's Ordination was declar'd void because he was not mention'd in the Breviculum, or Register of those who had been ordain'd by Meletius. And yet Athanasius himself acknowledges, that the Eusebians and Melitians own'd that he was a Presbyter. *Apol. 2. p. 781.* and in his Letter to Athanasius he does not disown it. *p. 728.*

3. If Ischyras had been ordain'd by a Bishop, there were Circumstances enough to induce the Council to pronounce it null, as done out of the Diocese, or by Schismatics, or without a Title; in which Cases, even Episcopal Ordination were declared null. These were Circumstances that made 'em uncanonical; so that the irregular Ordination of a Bishop is as null as the irregular Ordination of a Presbyter; and therefore the irregular Bishop and the irregular Presbyter are of the same Order and Authority. *Confil. Arel. cap. 13. Conc. Nic. vid. Naked Truth, p. 45.*

When Presbyters Ordinations were accounted void, 'tis, says Dr. Field, to be understood according to the rigour of Canons in use in their Age, which appears by this that Ordination *sine titulo* were null. *Conc. Chalced. can. 6.*

What Jerom speaks in the next Objection, is only of a Canonical Restraint, which can't prejudice their inherent Power.

The End of the First Part.

Tutamen Evangelicum :
OR, A
Defence of Scripture-Ordination
(AGAINST
Mr. GIPPS's BOOK,
Entitled
TENTAMENTUM NOVUM.)

Proving that
Ordination by Presbyters is valid.

Timothy and Titus were no Diocesan Rulers.
The Presbyters of Ephesus were the Apostles
Successors in the Government of that Church,
and not Timothy.

The First Epistle to Timothy was written
before the Meeting at Miletus.

The Antient Waldenses had no Diocesan
Bishop.

By the Author of the PLEA.

Abridg'd and Vindicated by CHA. OWEN.

*Confirmatio Juvenum, clericorum Ordinatio, locorum consecratio,
reservatur Papa & Episcopis propter cupiditatem lucri tempora-
lis & honoris. Art. 28. Doctr. Job. Wiclef. in Conc. Constantiens.*

PART II.

Timucua Grammar

OR

Deference of Scholastic-Quintessential

Academy

Mr. GIFT'S BOOK

Editor

CHUMONIKUM

Printed for

Ornithology by T. G. Thayer in 1840.

Timucua with T. G. Thayer in 1840.

The Pseudos of Florida with T. G. Thayer in 1840.

Second part of the Grammar of the Chumonik.

Third part of the Grammar of the Chumonik.

The Fishes of Florida in the Timucua and Seminole.

Tables of the Mammals of Florida.

The Birds of Florida and the Chumonik.

Biographies

By the Author of the P.R.A.

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PART II

P R E F A C E.

MR. GIPPS, late Rector of Bury in Lancashire, after some
Years silence, sent forth a sort of an Answer to the Plea.

1. He calls his Book *Tentamen Novum*, i. e. A new Trial
of Skill. (Here is an implicit Confession of a baffl'd Cause; and
therefore betakes himself to new Arts to support it.) As if he had
said,

Gentlemen, I'm sensible the Cause I plead for can't stand
on its old Foundations, therefore I'll make a new effort, and
try whether the lofty Fabrick of Prelacy mayn't be supported
on the slender and nice Foundation of a new point of
Chronology. If this fail, the Cause is lost.

2. In the Rector's Book there is but one Chapter, which he calls
an Answer to Mr. Owen's Plea, and in that he briefly touches
upon two or three of ten Arguments, and yet wou'd persuade his
Reader that he had answer'd the whole.

3. The design of his Book is to prove, that meer Presbyters have
no inherent Power of Ordination, and that all their Ordinations
are Nullities. This Notion,

1. Unchurches all the Reformed Churches abroad, who have no
Prelatical Bishops, and by this Gentleman's Principles, no Sacra-
ments nor Salvation.

2. It also condemns the very Church of England, who in her
Articles (compos'd by the Archbishops, Bishops and the Clergy, and
Confirm'd by Parliament, 13 Eliz. 12.) allows the Ordinations of
the Reformed Churches beyond Sea, which are by meer Presbyters.
Art. 23.

The Ordinations of Foreign Churches were not question'd here
before Bishop Laud's time; in whose Days the Jus Divinum of
Diocesan Episcopacy was industriously trump'd up to the great Joy
of the Popish Party.

3. The Rector's Hypothesis bears hard upon the late Episcopal
Church of Scotland, which admitted Ordination by Presbyters to
be valid. Bishop of Sarum's Vind. 84, 85; printed 1696.

4. Besides, the Moderate and Learned Defenders of Episcopacy
generally grant the Validity of Ordination by Presbyters, tho' they
judge it irregular where Bishops may be had.

Even Mr. Hooker allows, that the Church can give Presbyters
Power to ordain. Eccl. Polit. 7. p. 37, 38.

Bishop Downane grants, that in Case of Necessity, Presbyters
may ordain without Bishops; because in the Primitive Church, the
Prof.

Presbyter in the Bishop's Absence might perform those Offices that were appropriated to him. Def. of his Conf. Serm. 3. p. 69, 108. Of the same Opinion are Bp. Bancroft, Bp. Morton, Bp. Andrews, Bp. Jewel, A. Bp. Usher. Fulk, Forbes, Field, and others. Iren. 6, 8.

Of Consecration.

The Rector complains that his Sermon of Consecration and Holiness of Churches had not been answered by the Dissenters. p. 1, 2.

Good Reason for it says Mr. O. because it was not Printed. Then adds,

1. Consecration of Churches can't be prov'd from the New Testament. It does not appear that Christ or his Apostles ever consecrated any Place of Worship, or impower'd the Church to do it.

2. Nor can it be prov'd from the Old Testament: By the Ceremonial Law our publick Churches are so far from being Holy, that they are Unclean, because the Dead are buried there.

Their Synagogues, which answer to our Parish Churches, were not consecrated, nor their Divinity Schools, which they judged more Holy than their Synagogues.

3. The purest Ages of Christianity had no consecrated Churches.

Every Place is truly sacred in which we converse with God, says Clem. Alexandrinus. Strom. 7.

No Instance can be given of any Dedication of Churches till about Constantine's time; and the Dedications of that Age were not ceremonious Consecrations: They were only celebrated with solemn Prayers, Praises, Preaching, and administering the Eucharist.

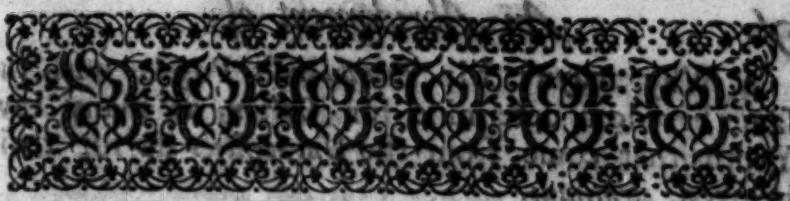
The Pagan Temples indeed were dedicated by certain Ceremonies to the Memory of their deceased Friends, whom they honour'd as Gods, and accounted their Temples sacred. Min. Faelix, p. 18, 19.

Two the wiser of 'em thought otherwise. No Edifice, says Plato, is of any great Worth or truly Holy, that's built by sordid Mechanics. Cl. Alex. Strom. 5.

In imitation of them, the Christians, as they degenerated from the Apostolical Simplicity, built Temples in honour of departed Saints and Martyrs; calling 'em after their Names; in memory of which they kept Festivals, which gave occasion to our Wakes.

In short, we conceive that all Places, where the Worship of God is celebrated, are equally Holy. God looks more on the Disposition of the Worshippers, than he does on the Place of Worship; as Austin well speaks. de Unit. C. 16.

What advantage by Consecration? Is the Worship of God more acceptable in a Consecrated, than in an Unconsecrated Place? If it be not, what are we the better for Consecration? If it be, let the Partizans of Consecration prove it.



A Defence of Scripture-Ordination, &c.

to Man. **C H A P. I.** Who are Arminians. Calvinism the Doctrine of the Church. Scholastick Degrees when invented. Reasons why Bishops shou'd divest themselves of their Temporalities. Their secular Power condemn'd by Councils, Canons, Emperors, Confessors. The vast difference between the Jerusalem Council, and the English Convocation. Parochial Ministers depriv'd of their Original Power. No Discipline in the Church. Ministers turn'd into Priests, Ordination by Presbyters among the Lollards, who were the Offspring of the Ancient Waldenses.

B Before the Rector enters upon his Subject, he desires his Reader to observe how the Dissenters in most of their Books, represent us as Arminians. Then, wonders with what Confidence Mr. Frankland's little Stripling, so soon as they have comment'd, he knows not what Degree, are ready to determine the Cause between Arminius and Calvin.

Ans. 1. The Charge of Aminianism is ether true or false. If true, confess it; if false, disprove it.

†

2. Why

2. Why mayn't Mr. Frankland's Pupils with the same Freedom determine for *Calvin*, as many raw Youths that come from the Universities do for their beloved *Arminius*.

3. But the reason why they determine against *Arminius* is, because their Judicious and Learned Tutor directed 'em to study the Scriptures and their own Hearts, which enabl'd 'em betimes to exalt the free Grace of God, and to depreſs the proud enslaved Will of Man.

4. A Son of the Church shou'd not wonder that Mr. Frankland shou'd acquaint his Scholars with the *Orthodox Antient Doctrine of the Church of England*, whose Learned Divines subſcrib'd the Decrees of the *Calvinistical Synod of Dort*, in Conformity to the Doctrine of the English Church, which prefer'd 'em after their Return, and never censur'd that Act of theirs.

5. As to Scholastick Degrees, they are of no great Antiquity, invented in the *Lateran Council Ann. Dom. 1215*. A wise Man values Persons by their real Worth, and not by empty Titles, which are most covetous by such as are least worthy of 'em.

Another common Topick, says the *Rector*, is to represent the Bishops proud and haughty, because of the Honourable Title of Lord given 'em.

Ans. This is a Charge without Proof. 'Tis true, that some good Christians have wish'd that the Bishops wou'd divest 'emselves of their secular Titles and Grandeur, for these Reasons among others.

1. Because the Apostles, whose Successors they pretend to be, allow'd no such Titles; they reckon'd 'emselves *Ministers*, not *Lords*.

2. Lordly Titles and Spiritual Dominion seem to be forbidden by Christ, the great Lord of the Church, *Mat. 20. 25, 26. The Princes of the Gentiles exercise Dominion over 'em, but it shall not be so among you.*

That which distinguishes Civil Magistrates from Gospel Ministers, is the *Exercise of Dominion and Titles of Honour*. These are forbidden to Ministers; *It shall not be so among you*, says Christ, q. d. you must not exercise Lordship and Dominion over your Flocks and Brethren in the Ministry.

It ill becomes Servants to assume the Form of Princes, when Christ our great Prince assumed the Form of a Servant. Whosoever (lays he) will be Chief — let him be your Servant, Mat. 20: 27, 28.

3. The Dissenters are not the only Persons who've opposed the Secular Power and Lordly Titles of Bishops?

In the Primitive Church, Bishops were forbidden to intermeddle with Secular Affairs, upon Pain of Deprivation.

The ancient Canons, call'd the Apostles, which are confirmed by the Vith General Council at *Constantinople*, do depose all Bishops that engage 'emselves in publick Administrations, and worldly Cares.

By the great Council of Chalcedon Bishops are forbidden to receive secular Honours. *Can. 7.*

In the Council of *Mentz*, call'd by *Charles the Great*,
A. D. 813. The Clergy are enjoin'd to abstain from se-
cular Offices and Affairs, and from ambitious assum-
ing of Degrees of Honour.

A German Council held about the Year 895, makes the Clergy incapable of Temporal Dignities.

Jerom desires the Bishops to remember, That they
are Priests, not Lords. *Ad Nepot.*

Austin says, that *Episcopacy* is a Name of Work, and not of Honour. *De civit.* 19. 19. Let me add,

Valentinian made a Law, recalling the judicial Power of Bishops, yet they grasped all Power into their Hands, till at last they were able to cope with Kings and Emperors.

This made 'em a common Grievance to the Princes of Europe, insomuch that *Fredrick II. Emperor*, about the Year 1245, attempted to reduce 'em to their

primitive Simplicity, as appears by his Letter to the King of *England* and that of *France*, and to many other Princes. But, alas! the Ecclesiastical was too hard for the Temporal Power, for the poor Emperör was at last depos'd by Pope *Innocent IV.*

In the Year 1247, many of the *French* Nobility entered into a Confederacy, confirmed by an Oath, to reduce the Clergy to the primitive Simplicity or Humility. *M. West. ad annos supra dictos.*

4. The Lordly Titles and Dominion of the Clergy were very offensive to several Confessors and Martyrs in *England* before the Reformation.

Jo. Wicklif, that eminent Light of his Age, affirmed, 'twas a mortal Sin for Clergymen to exercise Civil Dominion. *Wals. Hist. p. 208.*

Swinderby, a learned Confessor, if not a Martyr, says to this Purpose, ' That the Priest who desires worldly Power and Lordships, and has most of 'em, he is most Antichrist of all the Priests that be on Earth. *Fox ad An. 1413.*

John Purvey, a learned Writer against Popery, says, ' Tis a great Abomination that Bishops and other Prelates be so great Lords in this World, whereas Christ and his Disciples never took upon 'em secular Dominion.

W. Tindal, that famous Instrument of the Reformation, who was burnt for transcribing the Bible into *Englysh*, writes, 'Twas a Shame of all Shames, that Bishops should deal in Civil Causes. *His Works, p. 213.*

In the next Place, the Rector shews the Parallel between this Church-Government and that of the Apostles. ' Our Episcopal Government (faith he) is establish'd upon certain Canons and Laws, made and consented to by the Convocation, consisting of Bishops and Presbyters, and by the Multitude of Believers, i. e. their Representatives in Parliament, and thus 'twas in the Council of Jerusalem. *Act. 15.*
Answer 1. I expected he'd have said, the Episcopal Go-

Government is establish'd upon the Word of God, and not upon *Laws of humane devising*.

2. He makes the Multitude of Believers in *Jerusalem* to be as the Representatives of the People in Parliament. The Learned differ about the Original of Parliaments; but this Gentleman by an unparalleled Felicity of Invention, has found it in the Council at *Jerusalem*, where no Body before ever dream'd of 'em.

3. The Council at *Jerusalem*, under the Conduct of the Spirit, enjoyn'd the necessary Forbearance of a few Things to avoid Offence. *Act. 15. 25.*

The *English Convocation*, confessedly fallible, has made Multitudes of Canons, enjoyning the Practice of many unnecessary Things that create Offence. The *Jerusalem Council* widen'd the Church-door, for they let in the *Gentiles* without Circumcision: the Convocation straitned it, and set up a new Partition-Wall.

4. The Council at *Jerusalem* freed the Christians from a Divine Yoke, *viz. Circumcision*; the Convocation binds a Humane Yoke of burdensome Ceremonies on our Necks, which has given Birth to many unhappy Differences among us. When *Rehoboam's little Finger* proves heavier than *Solomon's Loins*, no Wonder there's a *Schism in Israel*.

5. The *Jerusalem Council* made no new Canon, only continued some *Divine Prohibitions* that were obliging before; contain'd in one short Verse. *Act. 15. 29.*

The Convocation has made but 141 new Canons, which make a large Volume.

6. The Canons at *Jerusalem* have no Penalty annex'd to em. *ver. 29.* Our *English Canons* thunder out terrible *Anathema's* against all tho Breakers of 'em.

Mr. Owen says, 'Parish-Priests have no Power of Discipline. The Rector answers, They have Power to rebuke and admonish, to suspend for a while from the Lord's-Supper.'

Ansf. A private Person may admonish and rebuke; but admit theirs to be publick, 'tis but like that of a Master who has no Power to use the Rod. But

But they can suspend for a while?

Ans. Yes, for Fourteen Days, and then the Matter is put out of their Power.

We are not against Appeals; but for restoring Parochial Ministers the Power which Christ left 'em.

The true State of the Case is this:

1. *Parish-Ministers* have no Power left 'em whom to baptize.

2. Have no Power to exclude scandalous Offenders from the Sacrament, unless they'll prosecute 'em at the Bishop's Court; nor then, but for once.

3. Have no Power to call Persons to publick Repentance before the Church, without an Order from the Consistory-Court.

4. They've no Power to judge any Person to be Excommunicate, nor to absolve the Penitent after Excommunication. They only read the Chancellor's Sentence, who is usually a Layman sent 'em in the Bishop's Name; and which they are obliged to publish right or wrong, or be suspended.

The very *Liturgy* itself complains that the Godly primitive Discipline is wanting in our Churches, and till that be restor'd, directs the Parson on the first Day of *Lent*, to denounce the heavy Curses of God against his impenitent Parishioners. *Vid. Cominat.*

' The Rector complains, *That the Dissenters call 'em Priests.*

Ans. What Reason he shou'd be offended at a Name they are so fond of, I know not. The Words *Priest-hood* and *Priests* are us'd five or six times in the Form of Ordination.

The Reformers of the Common-Prayer, in 1662, chang'd the Word *Minister* into that of *Priest*, at least in five Places. The Matter of the Succession touch'd upon by the Rector here, is fully answer'd in the Plea.

' To justify their Ordinations (says Mr. *Gips*) by the Example of the *Lollards*, is but to talk of Yesterday.

Ans. Mr. *O.* gave twelve Instances of Ordination by *Pres.*

Presbyters, and all more ancient than the *Lollards*. *Plea*, c. 10. p. 125. but he prudently overlooks all these, and attacks only this late Instance, that he might say it was of *Yesterday*; and yet his *Yesterday* is above 400 Years ago.

2. The *Lollards* were famous Witnesses against Antichristian Errors, and many of 'em sealed the Truth with their Blood, and therefore we should not judge so lightly of their Practice as the Rector does. They asserted an inherent Power in Presbyters to ordain, as Mr. O. proy'd out of *Walsingham's Hist.* p. 339.

3. This Instance is the more considerable, because the *Lollards* were the Off-spring of the ancient *Waldenses*, as *Perini* observes, which confirms the *Waldensian* Ordinations to be by Presbyters. *Hist. Wald.* I. 1. c. 3. vid. *Timan.* l. 5. A.D. 1550. *vid. vid. vid. vid.*

The Rector says, that the Brethren of *Bohemia*, suspecting the Validity of Ordination by Presbyters, sent unto the *Waldenses* *M. Zamburgius* and two others, who were created Bishops by *Stephen the Waldensian Bishop* and another Bishop. *ans.* That the *Waldensian Bishops* were only the senior Pastors, to whom, for Order's sake, the Power of Ordination was committed, will appear from the ensuing Remarks, *vid. vid. vid. vid. vid. vid.*

1. Because 'twas their receiv'd Doctrine, that all Clergy are in a State of Purity. *Confess. of Faith.* Art. 5. *vid. vid.* *Eneas Silvius*, who wrote a Book of their Doctrine, tells us, That they affirm the Roman Bishop to be equal to other Bishops, and that between Priests there's no difference. *Boh. Hist. de Va. Dogm.* *vid. vid. vid. vid.*

Nauclerus represents 'em saying, That all Priests are equal. *Chr. Vol. 2.* *vid. vid. vid. vid.*

This was the Doctrine of *J. Wicklif* and of the *Bohemians*, who were enlighten'd by his Books. The *Taborites* in their Confession say, That the conferring of Orders only by Bishops, is not from Scripture, but from the Custom of the Church. *vid. vid. vid. vid. vid.*

The Bishops they receiv'd from the *Waldenses* were

made by two of their titular Bishops and some Presbyters, which shews they were not of a superior Order, for Presbyters can't make Bishops of the English Species. *W. 362. 21. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.* One of the Articles against *John Hus*, the Bohemian Martyr was, that he affirms that all Priests are of like Power. *W. 362. 21. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.* That the *Waldenses* had no Diocesan Bishops, is evident from their own Testimony; as *Perrin* proves out of the Book of the Pastors, *George Maurel* and *Peter Maston*, who give this Account of their Discipline, *W. 362. 21. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.* That the *Waldensian Bishops* were only the Senior Pastors, who had no Power over other Ministers, nor to put forth any Act of Government without the Approbation of their Brethren. *Hist. Wald. 1. 10.*

3. That they had no Bishops in our Adversaries Sense, appears from Father *Paul's* Description of 'em. *W. 362. 21. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.* He says, They had certain Ministers (not Bishops) of their own, whom they called Pastors. *W. 362. 21. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.* And that they agreed in Doctrines and Rites with those of Geneva, by reason of which Argument they united with 'em. And we presume, our Enemies will not affirm that there are any Prelatical Bishops among the *Geneva Clergy*. *Hist. of C. of Trent. L. 5. ad A. D. 1559.*

4. That they had no Bishops, may be further evidec'd from their Ordinations here in England, which were by Presbyters. *Walsingham* saith, That their Presbyters created new Presbyters; affirming, that every Priest had as great a Power of Binding or Loosing, and performing all other Ecclesiastical Acts, as the Pope himself bath or can give. *Hist. Angl. p. 339. ad A. D. 1389.*

A. D. 1401. One of their Ministers, who was burnt at *Smithfield*, was called a False Presbytery because not ordain'd by Bishops. *Wals. 364.*

In the Year 1414, *William Cleydon*, a Presbyter among the *Lollards*, made his own Son a Priest. *Ibid. Hist. Ang. p. 390.*

Mr.

Mr. William Swinderby, an eminent and learned Confessor, in the Sentence pass'd upon him by the Bishop of Hereford, is said to be a pretended Priest, i.e. because his Ordination was by Presbyters and not by Bishops. *A&E. & Mon. ad. A. D. 1391.*

Mr. W. Thorp was by the Lollards sent to preach; but the Archbishop of Canterbury tells him, *No Bishop would admit him to do it, unless sent and licens'd by 'em* *Ibid. ad. A. 1714 p. 514, 316.*

Letters of License from the Bishops were invented here about this Time to obstruct the Course of the Gospel.

John Purvey, a learned Writer against Popery in those Days says, *That every holy Man who is a Minister of Christ, is a true Priest ordain'd of God, tho' no Minister Bishop ever lay his Character upon him.* *A&E. & Mon. p. 529.*

We read of four Presbyterian Ministers in their famous Congregation at Hamerham, who all died Martyrs for the Truth.

If they had been ordain'd by Bishops, they must have been degraded, before the secular Arm cou'd reach 'em.

Now therefore, for any to affirm, that those *Waldenses*, and their Followers, had Diocesan Bishops, is egregiously to impose upon the World. Among whom we rank Mr. Gipps and Rainerius the Monk.—Here let me add one Passage out of *Rainer*, about these *Waldenses*; he says, *They were more pernicious to the Church of Rome than any other Sect for three Reasons:*

1. Because more lasting; for some say that they have been ever since the Time of *Silvester*; and others say from the Time of the Apostles. If this Account be true, the *Waldenses* were not only 500, but 1500 Years without Bishops.

2. Because more general; scarce a Country into which they had not crept.

3. Because other Sects are abominable to God for

their Blasphemies ; but this of the *Waldenses* only carries with it a great Shew of Piety, because they live justly before Men, and believe truly of God, and all the Articles of the Creed, only they hate the Church of *Rome*.

C H A P. II.

The Jewish Church not the first establish'd Church, as the Rector would have it. The Levitical Priesthood no Patern for Gospel-Ministers. Cl. Romanus vindicated. The Rector's Oligarchical Church animadverted upon. His Eight Instances of Ordination without Presbyters consider'd and confuted.

THE Rector tells us, ' That the Church of the Jews was the first establish'd Church in the World that we know of. p. 1.

Ans. 1. Had God no Church in the World for about 2450 Years, till the Law was given upon Mount *Sinai* ? Were there no worshipping Congregations before Moses's Time ? Was it not the Degeneracy of the Sons of God, the visible Church of God at that Time, that caus'd the Deluge ?

2. Did Noah, the Father of the New World, establish no Church among his numerous Posterity ? We read indeed, that they soon degenerated, but that's an Argument they had been a Covenant-People. Gen. 11.

3. Was there no Church establish'd in Abraham's Pious and Princely Family ? Did he not erect Altars for Sacrifice, and call upon the Lord where-ever he came ? Gen. 14. 14. and 23. 6.

Were not his Infant Seed admitted by Circumcision into the visible Church ? Did Melchizedek King of

of *Salem*, who was *Priest* of the *Most High God*, take no care to establish a Church among his Subjects?

'The *Jewish Church* was govern'd by a *High-Priest*, *inferior Priests* and *Levites*, says the *Rector*.

Aus. 1. Here's the Reason of the Blunder about the Existence of a Church before *Moses*.

The *Rector* is loth to own any Church before that of the *Jews*, because he does not read of any Subordinate Priests till then; which, if true, wou'd mightily favour his Hypothesis, that *Diocesan Bish-*

shops are essential to a Church.

2. The *High-Priest*, *Priest*, and *Levites*, are not the Model for *Gospel-Churches*.

3. The *Jewish High-Priest* was a *Type* of *Jesus Christ*, the *High-Priest* of our *Profession*, and consequently is without a *Successor*.

4. This is the great *Popish Argument* for the *Pope's Supremacy*, because the *Jews* had one *Chief-Priest*, therefore the *Christians* must have one *Chief-Bishop*.

See Bellarmine de Rom. Pontif. 1. 9.

Let the *Bishops* produce as clear a *Charter* for their *Order*, as the *High-Priests* did for theirs, and we will submit.

'*Clemens Romanus* (lays the *Rector*) seems to make this a Precedent for the Government of Christian Churches by a *Bishop*, *Presbyters* and *Deacons*; the first answering the *High-Priest*, the second the *inferior Priests*, and the third the *Levites*.

Aus. All this is false, for *Clemens* no where says, *et cetera* That there were *Bishops*, *Priests* and *Deacons*, as three distinct Officers and Orders.

Nor does he say that the *Bishop* answer'd the *High-Priest*, &c. 'tis true, he mentions *High-Priests*, *Priests* and *Levites*, and a little after *Bishops* and *Deacons* under the *Gospel*, which (as he says) were instituted by the *Apostles*.

He mentions but two Orders of the *New Testament Officers*, *Bishops* and *Deacons*. There were several

veral Bishops in the Corinthian Church, (whom Clement calls Presbyters) as there was in the Philippian Church, Phil. i. 1. but he no where mentions any Chief Bishop there. On the contrary, he affirms that the Presbyters perform'd the Duties of their Episcopacy — in the Church of Corinth Presbyters were the Chiefs.

Ans. 1. Is it manifest, that Jesus Christ was but as it were the High Priest? This makes a pleasant Sound in the Ears of a Socinian.

The Author to the *Hebrews* tells us, he had a *real Priesthood*, and that he was and is the *High Priest of our Profession*.

2. Is it manifest, that the 12 Apostles were under Christ as the Priests under the Chief Priests? I trow not. That they were under him none questions; but not as Priests, neither in a Protestant or Popish Sense. The Number of 12 has no relation to the Priesthood, the Priests were divided into 24 Orders and not into 12. 1 Chron. 24. dt. vgl. ad. 200. 101.

3. It is manifest, that the 72 Disciples answer'd the Levites?

The Learned Assertors of Prelacy make 'em to answer the 72 Elders, (who were not a Bench of inferior Levites) under Moses, who was no High Priest) the supreme Power was lodg'd in 'em, which he'll scarce

scarce allow the Presbyters, much less the Deacons, whom the 70 Disciples represented according to the Rector's Parallel. *He seem'd, says the Rector, to leave his Church in a State of Oligarchy, or in the Power of a few.*

Ans. The Writers of Politicks say, that *Oligarchy is the Corruption of Aristocracy.* *Burgessdicitus* describes it to be the Oppression of the Multitude by a few of the Nobles. And did our Lord leave his Church in such a State?

Neither, says he, did Christ commit the Power unto the 12 'emfelves, but was wholly silent therein. How then came they by it? He adds, by *Order of Nature*, one wou'd think.

Ans. And truly one wou'd think the Rector were in a Dream, when he makes the Apostles to govern the Church by an usurped Power which Christ never committed to them.

We'll now consider his Scripture Instances of Ordination without Presbyters. *Instance.*

1. His first Instance of Ordination in *Acts 1*, we are not concern'd in; unless it be to observe, that if *Mathias* was ordain'd, as he saith he was, it is an Instance of Ordination without Imposition of Hands.

2. The next is the Ordination of the 7 Deacons, *Acts 6*. They were, saith he, design'd to distribute the publick Alms unto the Poor; the multitude of Believers chose 'em, the Apostles approv'd 'em, and appointed 'em over that Business, by Fasting and Prayer, and laying on of Hands, v. 6, whereby also they became ordain'd to the Ministry.

Ans. It's observable here,

1. He acknowledges the People's Right to chuse their Ministers, tho' he does not tell us why they are depriv'd of it.

2. He owns these 7 Deacons were to serve the Poor,

Poor, but adds, their Ordination for that Business made 'em also Ministers. But this is a great Mistake, as will appear by the 7 ensuing Reasons. Because the Apostles found it too difficult to serve the Poor, and attend the Ministry, *Acts 6. 2, 3, 4.* 'Tis no reason we shou'd leave the Word of God and serve Tables, wherefore look out among you seven Men, whom we may appoint over this Business; but we will give ourselves continually to Prayer, and to the Ministry of the Word.

So that the Ministry of the Word and the Serving of Tables are distinct Offices--- If Serving of Tables was a hinderance to the Apostles Ministry, wou'd it not be so to the Deacons?

The occasion of chusing Deacons was the Necessity of the Poor, the People chose 'em not to preach, but serve Tables. There's not one Syllable of their Ordination to the Ministry of the Word.

Ability, or Aptness to teach, is not mention'd among the Qualifications of Deacons, as it is in those of a Bishop, *1 Tim. 3.* The Apostle distinguishes the Bishop from the Deacon by this ~~Ability~~ apt to teach, which is not requir'd in the Deacons.

The VIth General Council of Constantinople held *A. D. 1692.* in which were 166 Bishops, acknowledges the Scripture-Deacons to be no more than Overseers of the Poor, and that this was the Sense of the Fathers of former Ages. *Can. 16.*

About the middle of the *Vib Age*, the Deacons in cases of urgent Necessity were permitted to read *Homilies* in the Church.

If the Ordination of 'em as Deacons, made 'em Ministers of the Word, how comes the Church to ordain 'em again?

How comes their Ordination to serve Tables, to make 'em also Preachers? They may as well say, the Ordination of a Parish Priest makes him a Diocesan Bishop.

But

But let us hear the Reasons.

'Tis said, *Stephen*, one of 'em, did great Wonders, v. 8, 10.

Aufw. 'Tis not said he preach'd, but disputed in the Synagogue, which any private Man might do, v. 9.

1 Pet. 3. 15.

'Tis further urg'd, that *Philip*, one of 'em, afterwards preach'd at *Samaria*.

Ans. While at *Jerusalem* he exercis'd the Office of a Deacon, *Acts* 8. 4, 5. and then might be advanc'd to the Degree of an Evangelist; and *Bishop Pearson* says he really was so at this time he preach'd. *Lect. V.* in *Act.* p. 66.

Philip preach'd as a *Minister*, and not as a *Deacon*, and if he had done otherwise it is but what was usually done by gifted Men in those extraordinary times.

Grotius quotes *Acts* 11. 20. for private Persons preaching in those times of Persecution. in *Acts* 8. 5.

Hilarins the Deacon says, that in the beginning of Christianity all were permitted to preach and explain the Scriptures, 1 Cor. 14. 24. — in *Eph.* 4.

Thus *Apollos* did, tho' not baptiz'd with the Baptism of Christ, and therefore not then ordain'd by the Apostles, *Acts* 18. 24, 25.

Origen preach'd without Ordination, and so do the Fellows of Colleges in *Oxford* and *Cambridge* sometimes, as I have been inform'd.

'Presbyters cou'd not ordain, says the Rector, be-
'cause *Philip* the Deacon cou'd not confer the Holy
'Ghost on the Believing *Samaritans*, p. 7, 8.

Ans. No more can the Bishops confer the Holy Ghost. *Timothy*, *Titus*, and other Evangelists had Power to ordain, but not of giving the Holy Ghost. Besides, *Dr. Hammond* and several others, think that Confirmation only is intended there, and the Rector inclines to it.

III. Instance.

'He finds another Ordination *Acts* 9. 17. where

'tis said that *Ananias* laid his Hands upon *Saul*; this might be to ordain him.

Ans. According to this Hypothesis, *Saul* was ordain'd before he was baptiz'd; that is, he is first made an *Apostle*, then a *Christian*. And this is sufficient to expose this Instance as impertinent.

IV Instance.

The next he considers, is the Ordination in *Acts* 13, 1, 2, 3. Now there were in *Antioch* certain Prophets and Teachers, and the Holy Ghost said unto 'em, Separate me *Barnabas* and *Saul*. The Persons here spoken of were Teachers, s. e. Ordinary Ministers, but call'd Prophets, because they receiv'd this special Command from Christ to ordain *Barnabas* and *Saul*.

Ans. What the Rector advances under this Head is so little to the purpose, that I might justly overlook it; however, I'll annex a few Remarks, lest his Friends shou'd think him slighted.

Mr. *Owen* from this Text, argu'd that Presbyters have Power to ordain; for the *Ordainers* were Teachers and Prophets, who according to Mr. *Gipps* himself, were Ordinary Ministers.

The *Ordainers* here were Teachers or Presbyters. Either this Ordination is a Precedent to us or not. If not, how can we be sure that those of *Timothy* and *Titus*, or any other, be so; if it be a Precedent, as the Learned affirm, then Presbyters (here called Teachers) have Power to ordain.

The Text does not tell us who, or whether any presided, but the Commission for Presbyterial Teachers to ordain is in express Terms. Take Prophets in what Sense you please, it alters not the case, since they did not act in their Ordinations as Prophets, or extraordinary Officers, but as Teachers.

Prophets, according to the common Acceptation of the Word, is to predict Things to come. Now the Gift of foretelling future Events did not properly constitute

a different Order of Men; for *Women* as well as Men prophesied, but I presume it will not be allow'd that they might ordain as *Prophetesses*. *Acts* 21. 9.

In a Word, let 'em be what they will, 'tis sufficient that here is an instance of Presbyters Ordaining, and that by the Authority of the Holy Ghost.

V Instance.

The Ordination mention'd *Acts* 14. 23. were by Apostles and not by Presbyters; *faith* he, they ordain'd Elders [Presbyters] in every Church, i. e. they the Apostles alone without Presbyters.

Ans. Good reason why, because they were new gather'd Churches that had no Ministers in 'em, till constituted by the Apostles. Presbyters could not ordain before they had a Being.

They ordain'd Presbyters in every Church; not one but many, and why not Bishops also if they had been necessary.

'Tis evident there were none at this time. 'Tis as evident from this Instance, that the *Apostles* left the Churches under the Government of these *Presbyters*, without *superior Bishops*. How come the Apostles not to ordain Bishops in every Church? If they had been necessary, doubtless they wou'd have done it.

But they intended to return to visit 'em again, and then appoint Bishops for their Successors.

Ans. That's false, for *Paul* commits the Care of the *Ephesian Church* to the *Presbyters* there, when he took his last leave of 'em, and assur'd 'em by the Infallible Spirit they shou'd see his Face no more. *Acts* 20. 17. 28. v. 25. *I know — ye shall see my Face no more.* Can any thing be more positive? How comes he then not to leave a *superior Bishop* over these *Presbyters* as his Successor? No Instance can be given in all the New Testament of the *Apostles* ordaining a single Person to succeed 'em as a *fixed Officer* in the Government of any one Church when they took their last leave of it.

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When

When *Paul* left *Timothy* at *Ephesus*, he intended to come again, and that shortly. *1 Tim.* 3, 14.

As for *Titus*, after he had ordain'd *Presbyters* to govern the *Cretian Churches*, the *Apostle* calls him away and directs him to come to *Nicopolis*. *Tit.* 3, 12.

But these *Elders* were subject to the *Apostles*?

Ans. And were not *Bishops* equally subject to the *Apostles*? Were the *Elders* subordinate to the *Apostles*, so were *Timothy* and *Titus* his supposed *Bishops*. The *Epistles* directed to 'em are convincing Evidences of their Subordination to *Paul*, who writes 'em in an Authoritative Style. *1 Tim.* 1, 18. *C.* 4, 6. *C.* 6, 13, 14. *2 Tim.* 4, 1, 9, 13. *Bishop Timothy* is ordered to bring his Cloak and personally to attend the *Apostle*, which is a sign of his Subjection to him.

Therefore all the Reasonings from the Subordination of *Presbyters* to the *Apostles* are impertinent; for *Timothy* and *Titus*, the supposed *Bishops* of the New Testament, were subordinate to the *Apostles*. So that if *Presbyters* had no Governing Power, no more had *Bishops*, for these were under the *Apostles* also.

VI Instance.

In *Acts* 19, 6. he finds an *Ordination*, in which *Paul* only laid *Hands* on 12 *Persons* at *Ephesus*, and not *Timothy* and *Erasius*, who were with *Paul* at this time. *Acts* 19, 22. p. 17.

Ans. 'Tis not said *Timothy* and *Erasius* were with *Paul* when he laid *Hands* on those 12 *Men*: *v. 22.* speaks of *Paul's* sending 'em to *Macedonia*, which was about two Years after. *Acts* 19, 10, 21, 22.

2. But suppose they had been with him: *Paul* laid *Hands* on those 12 *Men* to confer the *Gift* of the *Holy Ghost*, and not *Ordination*, so *Acts* 19, 6. And when *Paul* laid his *Hands* upon 'em, the *Holy Ghost* came on 'em, and they spake with *Tongues* and prophesied. Now *Timothy* and *Erasius* cou'd not confer this extraordinary *Gift*; therefore did not lay on *Hands*. This Power was

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peculiar to the Apostles. *Ananias's Case* was singular, and depended on a particular Revelation.

3. If there be any Force in this Argument, it excludes *Bishops* also from the Power of Ordination, since they can't confer the Gifts of the Holy Ghost, which were given by the Apostles Hands. Besides, if *Timothy* was a Bishop, why did not *Paul* joyn him in that Ordination, if he was then present?

VII Instance.

The Rector thinks that the *Corinthian Elders* had no Power of Excommunication. *Paul*, says he, decreed it, and commanded 'em to confirm and publish it. 1 Cor. 5. 3, 4, 5.

Ans. If they had no Power to excommunicate, why does the Apostle reprove 'em for not doing it? 1 Cor. 5. 2. *Ye are puffed up and have not rather mourn'd, that he who has done this Deed might be taken away from among you.*

How? by Excommunication. Therefore directs 'em when they were gather'd together -- to deliver such an One to *Satan*, v. 4, 5. and further, he enjoyns 'em to purge out this old Leven, to avoid disorderly Walkers, and to Judge them that are within. v. 7, 13, 14.

To Judge is to Decree, as the Rector expounds it in v. 3. so that according to his own Interpretation the Elders had Power to Decree an Excommunication.

I don't know why *Presbyters* shou'd be deny'd the Power of Excommunicating, when 'tis frequently granted *Lay-Men* in the *Bishop's Court*, where the *Lay-Man* decrees and passes Sentence against the Offender, and then sends it to the *Parson* of the Parish to be read in the Church, which his *Clark* or any other *Parishioner* may do as well as himself, without Usurping the Rights of the Ministry as much as the *Lay-Bishop* does.

If my Lord the Bishop can delegate his governing Power to a *Lay-man*, why not his ordaining Power?

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If Lay-Chancellors may be impower'd to govern the Church, why not to ordain Ministers? since Government is as much a part of the Ministerial Office as Ordination is.

The same Apostle, says Mr. Gips, excommunicated *Hymeneus* and *Alexander*, no Elder joyning with him. *1 Tim. 1. 20. p. 17.*

Ans. it can't be prov'd there were any Elders in *Ephesus* at this time; or if there were, that they did not joyn with him.

But if the Apostle did it himself by his Apostolical Power, I see no advantage the Adversaries can make of it, except they can prove that Bishops are endu'd with the same Apostolical Power.

VIII Instance, p. 18.

He notes from *2 Tim. 1. 6.* That *Timothy* was ordain'd by *Paul* without Elders mention'd. This Scripture, says he, the Presbyterians seldom take notice of. Mr. *Pryn* passes it over in silence.

Ans. That's false, for Mr. *Pryn* does mention it, and allows that *Paul* laid on his Hands in Conjunction with the Presbytery. *Unbiss. of Tim. & Tit. p. 76. Edit. 1660.*

Mr. *Owen* also consider'd this very Scripture, and observ'd that *Paul*'s laying on of Hands upon *Timothy* might be for conferring the Holy Ghost, which was given by the laying on of the Apostles Hands. *Plea, p. 46.* If he laid Hands for Ordination, 'tis certain he joyn'd the Presbyters with him, which shews they had an inherent Power of Ordination. *1 Tim. 4. 14.*

But the Rector promis'd to shew, *1 Tim. 4. 14.* makes little or nothing for Presbyterian Ordination. The Words are these; *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery.*

Ans. As we think, this is a clear Instance for Ordination by Presbyters; no, says he, it makes little or nothing for it. But let us hear his Proof, which he attempts by four Things.

I. ' He

I. He says, *Timothy* was ordain'd first a Presbyter by Prophecy with the Presbytery, and then a Bishop by *Paul*. How does he prove this? Why? *Paul* was ordain'd twice, first a Minister of the Word in ordinary, then unto the Apostleship of the Gentiles, p. 20.

Ans. 1. This is false. How came the Rector to say *Paul* was but an ordinary Minister at first, when *Paul* reckons himself one of the Apostles from the time of his Conversion. *Gal.* 1: 15, 16, 17. *To reveal his Son in me that I might preach him among the Heathens; neither went I up to Jerusalem (i. e. immediately upon his Conversion) to them who were Apostles before me.* This implies, he was an Apostle himself at that time.

Tis strange how any Man can call St. *Paul* an ordinary Minister, who had the extraordinary Gifts of the Spirit, and was reputed to be one of the Chief Apostles! *Acts* 9. 17.

Was he but an ordinary Minister, who receiv'd the Gospel by extraordinary Revelation? *Gal.* 1. 12. Bishop *Pearson* owns *Paul* to be an Apostle before the Mission mention'd in *Acts* 13. 1, 2. *Annal.* p. 2. & *Leet.* in *Act. Apost.* p. 74, 75. So does *Eusebius*, *Ecclesi. Hist.* 2. 1.

2. *Paul* was sent by Revelation unto the Gentiles before the Ordination mention'd *Acts* 13. as appears from *Acts* 22. 18, 21.

By that Ordination he only enter'd upon the stated Exercise of his Apostolical Ministry among the Gentiles at the Door of Ordination, and that by Presbyters, for a President of Ordination to the Gentile Churches. Now, if Presbyters may lay Hands upon an Apostle, much more on Inferior Ministers.

3. He allows that *Timothy* was made a Presbyter by Presbyters, but does not prove that he was made Bishop by *Paul*.

Nor does it appear any where that *Paul* was twice ordain'd. He was call'd to the Work in an extraordinary manner, but God wou'd have him now enter at the common Door, i. e. by Ordination. II

II. If *Timothy* was ordain'd but once, then, saith he, by Prophecy signifieth by Prophets, and these Prophets were *Paul* and *Silas*.

The Presbyters mention'd here, might have been Prophets too, and ordain'd *Timothy* according to Prophecy. p. 21, 22.

Ans. Let's see how the Words run with the Rector's Explication. Neglect not the Gift that is in thee, which was given thee by Prophets, with the laying on of the Hands of the Prophets. Profound Sense!

2. By Prophecy we understand, the Prophecies that went before of *Timothy*. 1 Tim. 1. 18. But who these Prophets were, the Text is silent.

III. 'The Word *Presbyters*, says he, is borrow'd from the Jewish Church: *Moses* took the Heads of the 12 Tribes to be assistant to him in the Government, unto these answer'd the 12 Apostles; but at length God commanded him to chuse 70 Elders. Numb. 11. 16. p. 23.

Ans. 1. The Rector in p. 1. made Christ and the 12 Apostles to answer to the High-Priest and Inferior Priests, and in p. 2. said it was manifest it was so: but now by a new Manifestation he tells us the 12 Apostles answered the Heads of the 12 Tribes.

2. Where is it found that *Moses* took the Heads of the 12 Tribes to be his Assistants in the Government, before the 70 Elders were chosen? *Moses* himself gives a different Account. He govern'd alone, till upon *Jethro's* Advice he chose not 12 Heads of the Tribes, but Rulers of Thousands, Rulers of Hundreds, of Fifties and of Tens. Exod. 18. 13, 25. Deut. 1. 15.

3. The 70 Elders to whom the Presbytery answers, were, by the Rector's Confession, chosen to be *Moses's* Assistants in the Government. If so, then Presbyters have Power of Government.

The Jewish *Sanedrin* was intrusted with the Power of *Ordaining Elders*. Now if the Presbytery answers the *Sanedrin*, as the Rector owns it does, then the *Or-*

daining Power belongs to it. The Restriction was not till the time of *Hillel*.

The Rector adds, that every Apostle in his Plantation, had his Presbyteries in the Cities where he had settled Churches, but that Apostle was Head of 'em.

Ans. 1. Every constituted Church had a Presbytery, but no Apostle calls the Presbytery of any Church, *his Presbytery*.

2. What if two Apostles settl'd a Church in Conjunction, as *Paul* and *Barnabas* did many? Whose then was the Presbytery? Was it divided between 'em, or were they joyn't Heads of it? That can't be, since one Church is allow'd to have two Bishops.

3. The Elders at *Jerusalem* had Apostles, Prophets and Evangelists superior to 'em, *Acts 15. 2.* but we don't find that they were subject to one more than the other of 'em.

4. Were not the Apostles *Heads* of the Bishops also? Yes. Therefore the Apostles Superiority over Presbyters does not more diminish their Power, than their Superiority over Bishops does diminish theirs.

At length the Rector grants, 'That *Timothy* was ordain'd by the Presbytery, of which *Paul* was the principal Head, *p. 25.*

Ans. If the Apostle joyn'd the Presbytery with him in Ordination, as the Rector confesseth he did, 'tis sufficient to prove, *That Presbyters have an inherent Power of Ordaining*, which is all we plead for.

The Apostle's being President, makes no more for Bishops then Presbyters, since neither of 'em pretend to succeed the Apostles in their Apostolick Power as such. All our Presbyteries have a President, or Moderator, *pro tempore*, for Orders sake.

IV. The Rector says, 'that *Timothy* was properly ordain'd by Prophets, in the Presence or Witness, and with the Consent of the Presbyters, *p. 28.*

Ans. How comes *Timothy* to be ordain'd by Pro-

phets here, when in p. 15. he said, that he was ordain'd by the Presbytery. The laying on of the Hands of the Presbytery, signifies more than their Presence, Consent and Witness; for the Presence, Witness and Consent of the People was requir'd, as he confesses, but they never laid on Hands in Ordination.

CHAP. III.

Timothy and Titus were Evangelists, no President Officers. The Government of the Ephesian Church committed to Presbyters; the Perpetuity of this Government evident; Objections against it answer'd. Ignatius's Bishop Parochial, prov'd from his suppos'd Writings.

ST Paul, in his Absence from the Churches, as the Rector says, p. 45. did not commit the Government to the Presbyteries in Parity, but appointed One as Supreme to preside over 'em in his Absence, and by consequence to succeed him when he departed the World. This he did in Ephesus and Crete, and by Consequence in all his other Churches, and the rest of the Apostles must be presumed to do the same.

Ans. 1. If the Apostle did not appoint One Presbyter as Supreme to preside over the rest, and to succeed him in the Government of the Presbyters, then the Government, by his own Confession, must lodge in the Presbyters. In the Prelatical Church, Bishops are chosen out of the Presbyters.

2. The Scripture gives no account that Timothy and Titus were ordain'd to be the Apostle's Successors in Ephesus and Crete; they were Evangelists, and as such

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superior to Bishops. And can we think that these extraordinary unlimited Officers were degraded to the Station of ordinary fixed Pastors?

3. The Apostle in his Absence committed the Government of the *Ephesian* Church to the Presbyters. *Act. 20. 17, 18. 25. 28.*

He now took his last Leave of 'em; and this was a proper Season to mention his Successor, but there's not one Word of a single Person, to succeed him in the Presidency there over the Presbyters.

The whole Government of the Church is committed to the Presbyters of *Ephesus*; and Paul adds, it was consign'd to 'em by the Holy Ghost, who made 'em Bishops to rule the Church of God. *Act. 20, 17, -28.*

More particularly in this Presbyterian Establishment at *Ephesus* without a superior Bishop, 'tis observable,

1. It's a Divine Establishment; the Apostle was guided by the Holy Ghost in this Determination. *vid. 28. ibid.*

2. It was the last Settlement he intended to make there, and therefore he tells 'em they should *see his Face no more.* *Ver. 25.*

3. 'Twas intended for a perpetual Establishment, not only in the Church of *Ephesus*, but in all other Churches. That it was perpetual appears, because

The Apostle gave 'em his dying Thoughts, for he positively tells 'em, he shou'd *see their Faces no more.* If any therefore say it was temporary, he ought to prove it.

Besides, *Paul* in his Discourse with the *Ephesian* Presbyters does not give the least Hint of any Bishop he had set over 'em, or that he intended to set one hereafter; this therefore was the last and determining Settlement.

4. No Reason can be given why this Government shou'd be afterwards chang'd, since 'tis here settled by him, with whom there is no *Variableness* nor *Shadow of turning.* He is always in one Mind.

Three Things urg'd by the Adversary for the Change of this Government:

1. That the Apostle committed the Government of this Church, *in his Absence*, unto these Presbyters (or Bishops) *For*, says the Rector, *I'll suppose at present that the Title and Power of Bishops belong'd to 'em.*

Ans. Here's an Acknowledgment that the Government of the *Ephesian* Church was at first devolv'd up, on the Presbyters there; but, 'twas *during his Absence*, say they.

2. Be it so; but his *Absence was to be perpetual*, if any Credit be to be given to an inspired Person, who tells 'em expressly, *I know ye shall see my Face no more.*

Acts 20. 25.

3. *Paul being set at Liberty, or returning back from Italy to the East*, and being now old, and finding Divisions every where increas'd, constituted *Timothy Bishop of Ephesus*, as doubtless he did in all other Places.

Ans. Doubtless not a Word of all this is true, the Divisions excepted; the Insinuation, that the Epistle to *Timothy* was written after *Paul's Imprisonment at Rome* is false. The Scripture no where says that *Paul constituted Timothy Bishop of Ephesus*. St. *John* was there for some Time after St. *Paul's Departure*, so that there was no need of a Bishop, while an Apostle cou'd oversee the Church himself. *Euseb.* 3. 17, 18.

Iren. adv. Her. 3.

And that *Paul made Bishops* in all other Places, is what was never yet prov'd, if by these he means *Diocesans*.

Here, he adds, 'That *Timothy left a Successor*, be-cause Christ directs his Message to the *Angel* of the Church in the singular Number, and not to the Presbytery in the plural.'

Ans. The Word *Angel* is taken collectively for a Multitude, so 'tis in *Rev. 14. 6.* *I saw another Angel fly in the midst of Heaven*, i. e. many Ministers, So

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Mal. 2. 7. *The Priests Lips* (in the plural Number) *should keep Knowledge, and they should seek the Law at his Mouth, for he is the Messenger.*—*He*, in the singulat Number, is the *Messenger* (or *Angel* as the LXX) of the *Lord*. Here all the Jewish Priests are spoken of as if they had been one single Man; nay more, they are call'd the *Angel*, just as the *Pastors* of the seven *Asiatick* Churches are term'd.

Or these Angels might be *Presidents* of those *Presbyteries*, because they are consider'd there as the *Dispensers* of the *Word* and *Sacraments*, which is not the *Office* of a *Diocesan Bishop*, as distinct from *Presbyters*.

If by the Angels of the *Asiatick* Churches we understand their *Diocesan Bishops*, then they are their *Bishops*, who are expressly charg'd with all these Sins, for which God threatens to remove their *Candlesticks*, for the *Declensions* there are imputed to the *Angels* of the *Churches*.

To prevent so invidious a *Reflection*, we say, that by *Angels* are not understood any particular Men, but the *Pastors*, and their *Churches*; and therefore the *Epistles* in the 2d and 3d of *Revelations* end thus: *He that has an Ear let him hear what the Spirit saith to the Churches.* Rev. 2. 7. 17. 29.

By *Angel* therefore is not meant a single Person, but a *Multitude*; upon which Account we find a *Change* in the *Number*; so Rev. 2. 10. *Fear none of those Things which [thou] shalt suffer, behold the Devil shall cast some of [you] into Prison*, in the *Plural Number*.

Besides, the *Word Angel* does not import *Jurisdiction* and *Government*, which is appropriated to *Diocesans*, but is a *Name of Ministry*, and signifies a *Messenger* or *Servant*, and so every *Minister* is an *Angel* or *Messenger* of the *Church*.

Again, there's no mention made of those *Asiatick Angels*, as an *Order* superior to *Presbyters*; and till this be prov'd, the Argument drawn from 'em is inconclusive.

Ephe-

That this was the primitive Bishop, is proved in the *Plea.*

That Paul fix'd more than one Bishop in a Church, Phil. 1. 1. *Acts* 20. 28. and therefore congregational Bishops were common before *Ignatius's* Time; and that *Ignatius's* Bishop, was but the Pastor of a Church, or a Parochial Bishop only, will evidently appear from the ensuing Passages taken out of his Epistles. In the Days of *Ignatius*,

1. The whole Diocese met, together with the Bishop,

shop, for publick Worship, which shews that it exceeded not the Bounds of a modern Parish. *Ad. Smyrn. Edit. Vos. p. 6. ad. Eph. p. 20, 33, 34 ad. Magn. Phil.*

2. Baptism was generally administred by the Bishop within his Diocess, which proves it to be Parochial. *Ad. Smyrn. p. 6.*

3. The Bishop had but one Communion-Table in his whole Diocess, at which he administred the Lord's-Supper to his whole Flock; therefore they were not very numerous. *Ad. Phil. p. 41. Tert. de Cor. Milit. p. 338.*

4. No Marriages were made without the Bishop. *Ad. Poly. p. 13.*

5. The Bishop himself took Care of the Poor of his Diocess. *Ad. Poly. p. 12, 13.*

Now what Diocesan Bishop can perform all the above-mention'd Acts in his Diocess, which perhaps consists of Hundreds of Parishes? But they are very consistent with the Duty of a Parochial Bishop, and such a one Ignatius's Bishop was, nay must be.

The learned Mr. Boyse of Dublin, in his *Account of the ancient Episcopacy*, has, in my Judgment, put that Matter beyond Dispute, if Demonstration may pass for Argument. Printed at London, 1712.

But, says the Rector, *Titus* was left in *Crete* to ordain Elders in every City.

A. Titus was an Evangelist, part of whose Work was to ordain; but 'tis no where said that *Paul* made him Bishop of *Crete*. He was soon sent from thence to *Nicopolis*, as *Tit. 3. 12.* After he went this time from *Crete*, we never read of his returning thither again. But after this we find him sent into *Dalmatia*, and we hear no more of him. *2 Tim. 4. 10.*

If *Timothy* was not a Bishop of *Ephesus*, no more was *Titus* of *Crete*, for the Epistles directed to both are of the same Strain, and were both Officers of the same Species, viz. Evangelists.

C H A P. IV.

Timothy no Bishop (of Ephesus) but an Evangelist. The Nature and Duration of the Evangelick Office consider'd. Dr. Pearson's Chronological Scheme in Favour of Bishop Timothy refuted. Paul writ his first Epistle to Timothy before his Imprisonment at Rome, prov'd at large. The Presbyterial Establishment at Ephesus, unalterable.

THE leading Argument, says the Rector, for Timothy's being Bishop of Ephesus, is grounded on 1 Tim. 1. 3. *I besought thee to abide still at Ephesus when I went to Macedonia.* *Ans.* To abide still, does not imply a continued Residence; for the same Timothy is laid to abide still at Berea, of which 'tis not as much as pretended that he was Bishop. Act. 17. 14. But Silas and Timothy abode there still, i. e. at Berea, and yet, Vers. 15. are sent for away. So that his stay there was but short. See also 1 Cor. 16. 6, 5. It may be *I will abide, yea, and Winter with you.---I'll not see you now by the Way, but I trust to tarry a while with you.* Here to abide, signifies, to tarry a while. 2. That he was not fix'd as Resident at Ephesus, is evident, because the Apostle calls him from thence to Rome, and sent Tychicus, the Evangelist, to Ephesus, 2 Tim. 4. 9, 21. *Do thy Diligence to come shortly to me, i. e. at Rome.* We don't read that Timothy ever return'd to Ephesus again. Let the Adversaries make it out if they can. And suppose he did return, of which there's not one Word in Scripture, this would be of no use to them, because,

3. Timo-

3. *Timothy* was an Evangelist, 2 Tim. 4. 5. *Do the Work of an Evangelist*; but Bishops are not Evangelists. Now,

Evangelists were unfix'd Officers, sent by the Apostles as their Colleagues to supply their Absence in the New-planted Churches, to guide the People, and their stated Pastors who were resident with 'em, during the present Necessity. 1 Cor. 3. 6, 1 Cor. 16. 10. and 4. 17.

These Evangelists had Power to ordain Ministers where there was need of 'em. Ephes. 6.

These Evangelists were temporary Officers in the Church, and ceased with the Apostles and Prophets. So that if this be a leading Argument, 'tis a blind one.

The Dissenters, says he, to avoid the Force of this Argument say, that the first Epistle to *Timothy* was writ before the Meeting at *Miletus*, by which the Apostle committed the Flock to the *Epheſians* Elders, and not to 'em.

Ans. Not only the Dissenters say that this Epistle was writ before the Congress at *Miletus*, but 'tis the prevailing Opinion of most Chronologers, the most learned Asserters of Episcopacy not excepted, as Bishop *Hall*, Dr. *Hammond*, *Grotius*, *Lud. Capellus*, Dr. *Lightfoot*, *Cary*; *Gotboredus* quotes *Athanasius*, *Baronius*, as of the same Opinion. The *Rhenists* were sensible of this, therefore don't deliver 'emselves so confidently upon the Subject as the *Rector* does.

But let the Epistle be written after, it does not prejudice our Argument from *Acts* 20. 17, 28. (*vid. cap. 3.*) nor can it do so till express Scripture be forbid to pass for Evidence.

The Characteristick, adds he, of the precise time of *Paul's* beseeching *Timothy* to abide at *Epheſus*, is set down by *Paul* himself, 1 Tim. 1. 3. This was, says Dr. *Pearson*, at any of those Times of *Paul's* going into *Macedonia*, remember'd in the *Acts*, and therefore 'twas after the Apostles bid the *Epheſians* farewell at *Miletus*.

Ans.

Ans. Tho' Luke in *Act* 20. does not mention *Timothy's* being left at *Ephesus*, 'tis enough that *Paul* mentions it. *1 Tim.* 1. 3. *I besought thee to abide still at Ephesus, when I went into Macedonia.*

'T is certain *Luke* does not mention all the Journeys of *Paul*, and *Timothy*; there are other Passages omitted by *Luke*, that are mention'd by *Paul* in his Epistles to the *Corinthians*, *Romans*, *Thessalonians*, *Timothy*. Thus *Luke* takes no Notice of *Paul's* being at *Troas*, *Illyricum*, *Arabia*, *2 Cor.* 2. 12. *Rom.* 15. 19. *Gal.* 1. 17. nor of *Timothy's* Journey to the *Thessalonians*. This is but what is usual in Histories, for one Author to supply what is omitted by another.

So what is omitted by *Luke* is mention'd by *Paul* to *Timothy*, viz. *That he besought him to stay at Ephesus*, *1 Tim.* 1. 3. *Luke* no where mentions *Titus*, *Paul's* Companion, whom the Apostle so often mentions in his Epistles.

' *Paul*, after his Release from his Imprisonment at *Rome*, continues the *Rector*, went back to visit the Eastern Churches.—In his Passage by *Crete*, he planted a Church there, for no other Time can be assign'd for it but this, *p. 87.*

Ans. All this is confidently affirm'd, but here's no Proof that he visited the *Ephesian* Church after his Imprisonment at *Rome*.

As for *Paul's* visiting of *Crete*, the learned *Lightfoot* assigns another Time, and that was when he return'd from *Macedonia* to *Greece*, *Act* 20. 3. and then he left *Titus* there. *Tit.* 1. 5.

' The *Rector* wou'd make *Jerom* say, that 'twas decreed in the Apostles Time, that one elected out of the *Presbyters*, who before govern'd the Church in common, was set over the rest, and that the Decree was occasion'd by the *Corinthian Schism*. *p. 91. 22.*

Ans. *Jerom* no where says that the Superiority of *Bishops* was decreed in the Apostles Time; after he has prov'd the Identity of *Bishops* and *Presbyters*, he adds,

adds, *Quod autem postea*.— That afterwards, i. e. after the Apostles Time, one Presbyter was chosen and set over the rest, as a Remedy against Schism.

In St. Paul's Epistles to the *Corinthians* there's no mention of the Superiority of Bishops, nor of any Design to institute such an Order, as an apt Remedy against Schism. Nor is there any mention of it in Clement's Epistle, written to 'em long after.

That Paul left *Timothy* at *Ephesus*, and wrote his first Epistle to him before his Imprisonment at *Rome* appears.

1. From his Journey to *Macedonia*, mentioned *1 Tim.* 1. 3. which can be other than that mention'd in the *Acts*, cap. 20. as most of the Learned agree.

2. From his excommunicating *Alexander the Copper-Smith*, *1 Tim.* 1. 20. who is the same Person that is mentioned *Acts* 19. 33. This Excommunication, which supposes him a Christian and an Apostle, was not long after his Apostacy.

3. From the Apostle's Hopes to come shortly unto *Timothy*, *1 Pet.* 3. 14, 15. which agrees well with the Time of his stay in *Macedonia* and *Greece*, mention'd in *Acts* 20. 1, 2. from whence 'tis thought he writ his first Epistle to him, with whom he hoped to be shortly, *1 Tim.* 3. 14. Accordingly, soon after he came to *Miletus*, the Time being far spent, that he could not conveniently go to *Ephesus*. *Act.* 20. 15, 16.

4. The first Epistle to *Timothy* must be written before Paul's first Imprisonment, because the second Epistle was written in his first Bonds, as the learned *Lightfoot* and *Hammond* affirm. This is likely enough if we consider the following Reasons,

1. When the second Epistle was written to *Timothy*, he was young. *2 Tim.* 2. 22. *Flee youthful Lusts.* Not much older than when the first Epistle was writ to him, in which he says, *Let no Man despise thy Youth*, *1 Tim.* 4. 12. For the same Reason he charges the *Corinthians* (to whom he writ before his first Bonds) not

not to despise him. 1 Cor. 16. 11. being sent for, came to Paul at Rome. 2 Tim. 4. 19. and 1. 16, 18. and 4. 13. After his coming thither, the Epistles to the *Philippians*, *Colossians* and *Philemon* were written, for *Timothy's* Name is prefix'd to 'em as well as *Paul's*.

Now, twill not be deny'd, but these Epistles were written in his first Bonds at *Rome*, *Phil.* 1. 26. and 2. 23, 24. *Philemon*. 22. therefore the second Epistle to *Timothy* was written in his first Bonds, tho' some time before these.

3. *Paul's* Sufferings, mention'd 2 Tim. 3. 11. which happen'd at *Iconium*, *Lystra* and *Antioch*, twenty Years before the Apostle's second Imprisonment at *Rome*, imply that the second Epistle was penn'd sooner, than his second Imprisonment; for 'tis not likely the Apostle would mention Events so long since past, when there were other later Sufferings of his, that were much fresher in his Memory.

4. *Tychicus* was at *Rome* in *Paul's* first Bonds, and carried thence the Epistles to the *Ephesians* and *Colossians*. This sending of *Tychicus* to *Ephesus*, is mention'd 2 Tim. 4. 12. therefore this second Epistle to *Timothy* was written about the same Time, viz. in his first Bonds. That he was with *Paul* in both his Bonds at *Rome*, can't be prov'd.

5. It's agreed that *Paul* was not set at Liberty in his last Imprisonment at *Rome*, but he was deliver'd from the Confinement mentioned 2 Tim. 4. 17. therefore that Epistle was not writ in his last Bonds.

6. *Luke* was with *Paul* at *Rome* when he wrote the Epistle to the *Colossians*, which was penn'd in his first Bonds, as is confess'd, Col. 4. 14. and so he was when *Paul* sent the second Epistle to *Timothy*, 2 Tim. 4. 11. therefore this Epistle was written during his first Bonds.

7. *Paul* was under a favourable Confinement when he writ his second Epistle to *Timothy*, for he mentions only one Chain. 2 Tim. 1. 16. *Acts* 28. 20. *Eph.*

6. 20. In his second Imprisonment he was more severely handled, as all agree.

Now such as were in strict Custody were bound with two Chains, between two Soldiers, *Acts* 12. 6. Hence it shou'd seem to follow, that this second Epistle to *Timothy*, which speaks but of one Chain, was written in *Paul's* first Imprisonment.

8. *Demas* was with *Paul* at *Rome* in his first Imprisonment, *Col.* 4. 14. but not in his second Imprisonment. He left him in his Bonds, which we may rationally conclude were his first, *2 Tim.* 4. 10, 11. There is no Evidence of his being with him in both. This is absurd and contradictory, says the Rector. *p. 52, 53.*

Ans. Not so ; for Mr. *O.* prov'd he was there in *Paul's* first Bonds, and the Rector should prove that he was in the second ; then indeed the Argument would be reconcileable to both sides, as he says, *p. 46.*

Well then, *Timothy* was no Bishop of *Ephesus*, because he was no Bishop there when the first Epistle was written to him ; for *Paul* commits the whole Government of the *Ephesian* Church to the Presbyters of it, after the writing of that Epistle, and at a Time when *Timothy* was present, or not far off. *Acts* 20. 4. 17. 18.—28. And that when the Apostle knew, he should never see their Faces more. *Acts* 20. 25.

To this last Scripture he opposes two Things :

1. He corrects the Translation, and says, it should be rendered—I know that ye shall no more see my Face all of you.

Ans. The *Ephesian* Presbyters to whom he spake these Words, understood 'em as his last, therefore sorrow'd most of all for the Words that he spoke, that they should see his Face no more. *Acts* 20. 37, 38. *p. 107.*

2. When *Paul* saith, he knew they should see his Face no more, 'tis to be understood of a conjectural Knowledge only, saith he. *p. 108.*

Ans. 1. Admit it were so, that he thought he should set their Face no more, 'tis enough to confirm the Argument. If he only thought it, there's no doubt, but he would have made the same Settlement among 'em, as if he were certain; and therefore this Turn given the Text, will not answer the End.

2. But after all, we can't suppose an inspir'd Apostle would speak so *positively*, when he speaks *conjecturally*. It would look rash in a fallible Man, to say positively, *I know I shall never see such a People*, and afterwards, when he happens to see 'em, to excuse the Matter by saying, *'twas only a conjectural Knowledge.*

Did the holy Apostle use Lightness in his Speech? His Words are these, *I know that ye shall see my Face no more.* Acts 20. 25. *I know*; this is not a bare *Conjecture*, but a *certain Knowledge*. He does not say, *I think, or hope, but I know.* No Man calls *Knowledge*, which is but a *Conjecture*; therefore a *certain Knowledge* is here understood, a *Knowledge* not built up on *Probabilities*, but *Certainty*. So the Word is taken in other Places, as

Acts 20. 29. *I know that grievous Wolves shall enter in among you.* And they did so. And was this also a *conjectural Knowledge*?

Again, 1 John 2. 3. *We know that we know him, if we keep his Commands.* 1 John 3. 14. *We know that we have pass'd from Death to Life.*—2 Cor. 5. 1. *We know—Are these Instances of Knowledge, but Conjectures?*

And, as to that other Scripture which the Adversary tells us, must be understood *conjecturally*, tho' spoken positively, let us view it; 'tis Phil. 1. 25. *I know I shall abide and continue with you all.*

Ans. Even *abide* here, signifies *certain Knowledge* of his Deliverance, and of his coming to *Philippi*.

3. The Church of *England* reads the Words thus—*I am sure—ye shall see my Face no more.* See *Form of Ordination*.

St. Paul says, *I know*, the Church says, *I am sure*;

all this is but a *Conjecture*, says a Son of the Church: To refine thus upon the Apostle, and assume the Liberty of turning his *certain Predictions* into *wild Conjectures*, is a high Crime in any, more especially in a Divine of the Establishment.

‘ But, he says, *Timothy*, the then supposed Bishop of *Ephesus*, might be omitted by the Apostle in his Farewel-Sermon, as the *Presbyters* in his first Epistle to *Timothy*, wherein he treats of Church-Government, and one would think cou'd not have forgot 'em, when he was discoursing on such an Argument.

T. N. C. p. 51. Part 1. *Ans.* I'll assure the Reader he did not forget 'em. Witness *1 Tim. 5. 15.* *Let the Presbyters that Rule well be counted worthy of double Honour.* *Ans. cap. 3.*

If *Timothy* was their supreme Governor, how comes *Paul* to commit the Government of his Church to his *Presbyters* in Parity, which at the same time he calls *Bishops*? *Acts 20. 17, 28.* A Text so plain for *Presbyterial Parity*, that all the World can't overthrow. All that the admired *Oracles* of Prelacy have hitherto done, has been only to amuse their Readers by perplexing it with perverse *Glosses*.

C H A P. V.

The Original, Office and Continuance of the Evangelists accounted for; were not *Bishops*. *Philip and Mark no resident Officers.*

THIS Chapter is wholly taken up with a Discourse about *Evangelists*, who were unfix'd Officers in the Church, but our Adversary thinks, they were *Diocesan Bishops*, because all the supreme Government of their respective Churches were committed to 'em. *p. 113.*

Ans. Evangelists being confessedly a Species of extraordinary Church-Officers, I take it to be a Diminution of their Character to be limited to particular Churches. I fancy an *English* Bishop would think himself degraded if his Power were reduced, and confined to a little Parish. To set this Matter in its true Light, 'twill be necessary to consider their Original and Office. 'Tis certain,

1. The Apostles needed Assistants to visit the New-planted Churches in their Absence, for they could not be every where, nor always water what they had planted.

2. These new Churches needed the Presence of the Apostles, or Persons deputed by 'em, to supply what was wanting, for the Canon of the New-Testament was not yet fram'd.

3. The Evangelists were these Assistants, agreed by all, and plain in the New-Testament, they were secondary Apostles, sent abroad to perfect the great Work begun by the Apostles themselves.

4. Their Use in the Church was temporary. We read of none that were to succeed 'em or the Apostles but *Pastors* and *Teachers*, who, according to Dr. Hammond, were the *Bishops* that govern'd particular Charges then. *in Eph. 4. 11.*

5. The Evangelists were an extraordinary kind of Officers, as the Apostles were, and are so counted, Eph. 4. 11.

6. They did no more fix in one Place than the Apostles did, for if they were not with 'em, they were sent to the Places where they had settled Churches.

The Apostles made a considerable stay in some Churches, as *Paul* at *Ephesus*, not as Bishop of it, but an Apostle. The Evangelists resided in no other Sense.

a Church, as at *Corinth*. *Act. 19. 22.* their being in one Place for some time (which cou'd not be avoided where they had Opportunities of doing Good) does not prove 'em to be resident and settled there. *Tis urg'd, that Philip was a fix'd Evangelist at Cesarea, where he was about 20 Years with his Family.* *Act. 8. 40. and 21. 8.*

Ans. Why mayn't an unsettl'd Officer have a settl'd Family? *St. John the Apostle had a settl'd Home to which he brought our Saviour's Mother, after his Death.* *John 19. 27.*

St. Paul was resident for some time at Ephesus, Rome, Corinth. *Act. 19. 9. and 18. 11. and 28. 30.*

Evangelists were no Vagabonds, doubtless they had Houses of their own, tho' they went about; so that this Objection proves nothing.

That *Philip resided at Cesarea, as the settl'd Bishop of it*, is what was never yet prov'd. The Scripture represents him as an unsettl'd Officer; sometimes at *Samaria*, then at *Gaza*, which is a Desart, after that at *Azotus*, *Act. 8.* --- And, according to *Eusebius*, he died at *Hierapolis*. *Mr. Gipps* denies this last Circumstance, and says, there is not a Syllable of it there, therefore calls *Mr. O.* an unfaithful Representer of Authors. *T. N. C. p. 59.*

Ans. There's no manner of Ground for this heavy Charge; for *Eusebius*, expressly affirms, That *Philip the Evangelist and Daughters died at Hierapolis*, for which he produces *Polycrates* and *Gajus* --- *Vales. edit. B. 3. C. 31.*

That the Evangelists were an extraordinary Order of Ecclesiasticks, is further evident from *Hilarius's Account of 'em*, who says, they preach'd the Gospel without a fixed Residence. *Sine Cathedra in Eph. 4.* *Eusebius* is of the same Opinion.

' But, say they, *Mark* was a resident Evangelist, ' because when he died, *Ananius* enter'd upon the Administration of the Church of *Alexandria*.

Ans. It may be as well said, that Peter was a resident Apostle at Rome, because when he died Linus entered upon the Administration of that Church, according to Eusebius 3. 29. 4 ad 63 his evolq 160 220b

That Mark was Companion or Messenger of the Apostles, is evident from *Act.* 12. 25, *Act.* 13. 13, *Act.* 15. 39, *2 Tim.* 4. 11, *Philem.* 24, *Col.* 4. 10, *v. 1 Pet.* 5. 13. Eusebius calls him Peter's Companion. *Eccl. Hist.* 1. 2. cap. 15. Perhaps he died at Alexandria, but that does not make him a Resident-Officer there.

All the Apostles and Evangelists ended their Days in some Place or other, and in the Service of some Church, but it does not follow that they were resident in those Churches.

Tis true, the Evangelists did not go about every where, as the Apostles did, but mov'd in a narrower Orb. I mean, the Apostles went about every where, as the Spirit guided 'em ; the Evangelists were under the Conduct of the Apostles, and went about also, but only to such Places and Services, as the Apostles directed 'em.

If there must be some Church-Officers call'd Bishops, superior to Presbyters, because Evangelists were so ; by the same Reason there ought to be some Church-Officers, superior to Bishops, because the Prophets were superior to the Evangelists ; and another sort of Church-Officers superior to 'em also, because the Apostles were superior to the Prophets.



C H A P. VI.

Legislative Power of the Church questionable. Defectiveness of Parish-Discipline. Identity of Bishop and Presbyter confess'd. No mention of superior Bishops among the stated and standing Officers of the Church in the New Testament. Timothy and Titus itinerant Preachers. Ignatius's pretended Diocese, Parochial only. In his Time the Church govern'd by a Colladge of Presbyters. Presbyters succeed the Apostles, prov'd from Ignatius, Irenæus, Jerom, Origen, Prosper, Ambrose, Cyprian. Conclusion.

MR. O. having affirm'd, and prov'd that Parish-Priests have no Power of Discipline; the Rector says, 'They have Power of Discipline, because all the Canons or Laws of the Church are made by the Priests of the Church of England, as well as by the Bishops. Besides, they've Power to reprove and suspend for a Time.'

Ans. It should be first prov'd that Christ gave 'em Power to make Canons, and to impose 'em. While the Prelates please 'emselves with such Legislative Authority, all the Power we plead for, is a Liberty for Parish-Ministers to execute the Laws of Christ; especially in the exclusion of scandalous Persons from the Sacrament, and the admission of those who are duly qualified.

Does not the Government of the Church belong to the Bishops, and is not the making of Church-Laws a Part of that Government? How then comes the Priest to share with his Lordship in the Ecclesiastick Legislature?

But 'tis said, the Laws of the Church are made in Convocation with the Knowledge and Consent of

the Parish-Priests, therefore they have Power of Government. *T. N. C.* 72.

Ans. It may be as well said, the People of *England* have Power of Government, because they chuse their Representatives in Parliament, where Laws are made with their Knowledge and Consent.

As to the Power of reprobating, a private Person may do as much as was observ'd before.

But they have Power to suspend from the Lord's-Supper.

Ans. Yes, for about 14 Days and no longer, and then they are oblig'd to deliver up all to the Ordinary, with whom the suspended Offender often commutes, and returns as Impenitent as he went, and the Parish Minister must admit him or be proceeded against himself for disobeying his Superiors.

' The Rector grants that Bishops and Presbyters were the same in the New Testament, and were the ordinary Rulers of the Church, but *Timothy* and *Titus* were above 'em. *p. 126, 127.*

Ans. If they were the same then, I wou'd fain know how they come to be distinguish'd afterwards? If they be the same, they have the same Powers; therefore if the Bishop has Power to ordain, so has the Presbyter: If the Presbyter has no such Power, no more has the Bishop according to this Learned Champion.

But *Timothy* and *Titus* were above the Presbyters.

Ans. And so they were above Bishops.

Mr. *Owen* having observ'd, that the Apostle does not mention superior Bishops in his Catalogue of Gospel Ministers. *Ephes. 4. 11.*

' The Rector assigns this for a Reason; Bishops, as a distinct Species of Church-Officers, were not as yet establish'd. The unfix'd Evangelists, govern'd the Churches under the Apostles, and ordain'd Elders for 'em.

Ans. 1. Here's a Confession, there were no Bishops in the Christian Church when the Epistle to the *Ephesians* was written.

2. The

2. The *Ephesian* Church was govern'd by Presbyters, *Acts* 20. 28. without Evangelist or Apostle to oversee 'em, that we read of.

3. 'Tis allow'd that the Evangelists were unfix'd Officers under the Apostles and ordain'd Elders. So *Timothy* and *Titus* did, but that did not make 'em fixed Governors of those Places, where they ordain'd Persons.--- Besides, the Evangelists did not receive the sole Power of Ordination, because *Paul* himself took in the Presbyters in Ordination, *1 Tim.* 4. 14. *With the laying on of the Hands of the Presbytery.* If the Apostle did not lay on Hands alone, much less woud Evangelists do it; therefore we can't suppose they were intrusted with the Power of Ordaining, exclusive of the ordinary Ministers.

' But *Timothy* was oblig'd to perpetual Residence at *Ephesus*, *1 Tim.* 1. 3. *I besought thee to abide still at Ephesus.*

Ans. this signifies a temporary Stay, or a short Abode. *Mat.* 15. 32. *Mark* 8. 2. Thus *Timothy* is said to abide still at *Athens*, when his stay was very short there. *Acts* 17. 14, 15.

Besides, *Paul* in his second Epistle to *Timothy*, calls him away from *Ephesus*, his supposed Bishoprick. *2 Tim.* 4. 21.

Since then, we find him with the Apostle at *Rome* when he wrote his Epistle to the *Philippians*, *Phil.* 1. 1. *Col.* 1. 1. *Philem.* 1.

In like manner he sends for *Titus* from *Crete* to *Nicopolis*. *Tit.* 3. 12. and afterwards sent him to *Dalmatia*, and it does not appear that he ever return'd to his supposed Diocess at *Crete*. *2 Tim.* 4. 10.

Again, it can't be prov'd there were more Christians in *Ephesus* than, no nor in *Ignatius*'s Time, than are in some of our great Parishes, which contain some ten Thousand, some twenty Thousand Souls, and some thirty Thousand; nor indeed so many, for the *Ephesians* Christians met in one place, and the whole Congregation

gation ordinarily receiv'd the Lord's Supper at one Altar in the Days of Ignatius.

Dr. Burnet acknowledges there was but one Numerical Altar to one Diocese then. The Learned Mede is of the same Opinion, which he confirms out of Justin Martyr and Cyprian. Ep. 40. 72, 73. de Unit. Eccl. — Mede of Churches. p. 48, 49, 50. Hence 'tis that Ignatius in his Epistle to Polycarp exhorts him to seek all by Name, who ought to frequent the publick Assembly, and to other Duties that requir'd personal Attendance, which he could not possibly do if those Dioceses were of equal Extent with the modern.

It does not appear by the Ignatian Epistles, that the Presbyters were govern'd by the Bishops, only the Bishop (who was one of the senior Presbyters) was Chief for Order's sake.

The Deacons were subject to the Bishops and Presbyters; but the Presbyters were not subject to the Bishop. 'Tis true, they cou'd do nothing without him; no more cou'd he without 'em.

Several things that follow, being hinted at before, I pass 'em by. The Rector skips over about 120 Pages of Mr. Owen's Book, and yet wou'd perswade the World he had answer'd it; tho' he often protest he wou'd not trace Mr. Owen thro' the antient Writers, yet in the close he picks a quarrel with two antient Quotations that shew that Presbyters succeed the Apostles.

1. Ignatius says, that the Presbyters succeeded in the place of the Bench of the Apostles. *Ad Mag.* p. 33.

In another Place he says *Follow the Presbytery as the Apostles.* *Ad Smyr.* p. 6. In a third place he says, be subject to the Presbytery as the Apostles of Jesus Christ. *Ad Tral.* p. 48. 50.

If any Regard then be given to Ignatius, 'tis plain that Presbyters succeed the Apostles. I don't know any thing that can be express'd with more clearness.

It was the Judgement of *Irenaeus*, that Presbyters succeeded the Apostles. *Cum autem ad eam iterum traditionem quae est ab Apostolis, quae per Successionem Presbyterorum in Ecclesiis custoditur.*

But the Adversary thinks by Presbyters he means Bishops. We think so too, and thence infer that Presbyters and Bishops are the same in *Irenaeus* as they are in the *Acti*, and in *Paul's Epistles*.

In another place the same Father says,— *We must obey those Presbyters who receiv'd their Succession from the Apostles, who with the Succession of their Episcopacy have receiv'd the Grace of Truth.* *Ad Hares. 4. 43, 44.* Observe here, That Presbyters succeed the Apostles.

Presbyters have an Episcopacy.

Those whom *Irenaeus* calls Presbyters, he calls also Bishops.

Irenaeus his Bishop, was but the first Presbyter, as *Hilarius* the Roman Deacon calls him. *Ad Epbes.*

Now by those first Presbyters (who for Order's sake had the Precedency of the rest) *Irenaeus* and others derive the Succession, but the Churches were govern'd, not by those single Presbyters, or Bishops, but by the College of Presbyters in common, among whom the senior, or most worthy Presbyter, had the chief Seat, but without Power of Jurisdiction over his Brethren, and to whom the Name of Bishop by degrees were appropriated. —

To the Instances above, let us add,

3. *Jerom*, who speaking of the Clergy, says, *That they succeed in the Apostolical Degree*— and that a Presbyter may excommunicate. *Ep. ad Heliodor.*

4. *Origen* makes all Presbyters to succeed the Apostles in the Power of the Keys, *in Mat. 16.*

5. *Prosper*, makes all Holy Priests, the Successors of the Apostles. *De vit. Contempl. 1. 25.*

6. *Ambrose* affirms, that the Priests receive the Power of the Keys from *Peter*. *De dign. Sacerdot. c. 1.*

7. *Cyprian* speaks to the same purpose, that all the Pre-

Prepositi (Presbyters as well as Bishops) succeed the Apostles (Ep. 69. Ep. 69.) to whom Christ says, *He that heareth you heareth me.*

Now, these Words of Christ belong to the Presbyters as much as to the Bishops: therefore these Words were spoken to them also as the Apostles Successors, according to Cyprian.

And this is agreeable to the 1 Pet. 5. 1. *The Presbyters which are among you I exhort, who also am a fellow Presbyter.* So the Gr. Presbulius Cyprianus.

Where the Apostle Peter writing to Presbyters, calls himself their Fellow-Presbyter.

Had the Apostle written thus. *The Bishops which are among you I exhort, who am also a Bishop;* How wou'd our Adversaries have triumph'd? This doubtless, wou'd have been cry'd up for an invincible Argument, to prove that Bishops were the Apostles Successors, for the Apostle writes to Bishops and calls himself their Fellow-Bishop. Ergo —

The Argument is ours, to prove that Presbyters succeed the Apostles, (who stile 'emselves Presbyters) in the ordinary part of their Office. (We don't deny but Bishops succeed them, but as Presbyters, and not as an Order of Church Officers, superior to Presbyters.) Thus the Ephesian Presbyters succeeded the Apostle in the Government of that Church, which was consign'd to 'em, when he had no Thoughts of ever seeing their Face again. *Acts 20. 15. 25. 28.*

Timothy an Evangelist was to supply the temporary Absence of Paul from that Church; the Presbyters, his perpetual Absence; and therefore are properly his Successors in the Government of that Church.

The End of the Second Part.

INTRODUCTION.
ORDINATION by PRESBYTERS
Better than that by
DIOCESAN BISHOPS.
In Twelve ARGUMENTS.

Begun by the late Reverend Mr. J. A. OWEN.

Finish'd and Publish'd by CHARLES OWEN.

P A R T III.

ORDINATION OF PRESBYTERES
BISHOPS AND ARGUMENTS
TO THE SAME.

BY THE PRESBYTERES OF THE CHURCH OF NEW YORK.

CHAPTER III.



INTRODUCTION.

IN the former Part we have vindicated Ordination by Presbyters, and fully answer'd the Objections that are made against it. I know it's equally difficult to satisfy our Adversaries in this Point of the Validity of it, as 'tis for them to satisfy the Papists of the Truth of their Ordinations, who use the very same Arguments against 'em, which they manage against us.

Among all the Terms of the present Conformity required of us, Re-ordination is one of the worst. If our Ministry be valid, as we have prov'd by at least as cogent Arguments, as any the Adversaries can produce for their Way of Ordination, how unreasonable is it to impose upon us Re-ordination?

Our Imposers themselves disclaim Re-ordination in a proper Sense, as unlawful. — The ancient Church depos'd all that submitted to Re-ordination. *Apost. Can. 67.*

"Tis a plain Profanation of God's holy Name, and of a great and holy Ordinance, by Lying, and taking God's Name in vain; for they are said to be now admitted to the Office, and this Day to receive it, and God is told that they are now call'd to it. *Ordin. of Priests.*

And all their Examinations and Answers imply that they were no Ministers before.

So that to submit to that Form of Ordination wou'd be to deny our first Vows, and to disown our Mini-

Ministerial Administrations, which we can't do without incurring the Guilt of the most damnable Sacralege. That a sacrilegious Renunciation of our former Dedication to God is intended, will convictively appear by that Form of Renunciation found in

Chester
T. P. Art. Mag. & curat Ecclesiae Parochialis de T. in
comitatu C. prætensiæ Meas Ordinationum literas à quibus-
P 103
dam Presbyteris olim obtentas, jam penitus renuncio & di-
sor mitto pro vanis, humiliter supplicans, quatenus Rev. in
Christo pater & Dominus — G. permissione divina C.
Episcopus me ad sacrum Diaconatus ordinem juxta — ritus
Ecclesiae Anglicanae dignaretur admittere.

This shews the Sense of the Fathers of the Church, when they require Re-ordination. The old Church of England did not re-ordain such as were ordained by Presbyters, as we have prov'd in the former Part.

I know no ancient Precedents for Re-ordination, but what we find among the *Donatists* and *Papists*.

The old *Donatists* re-baptiz'd and re-ordin'd. *Optatus* complains of 'em thus : *Te found Deacons, Presbyters, Bishops, and ye made Lay-men of 'em. Invenistis Diaconos, Presbyteros, Episcopos, fecistis laicos.* *Optat. adv. Parm. lib. 2. fol. 27.*

In like manner Pope *Sergius* ordain'd again, such as had been made Priests by his Predecessor *Formosus.* *Lucit. pr. 3. 12.*

The Bishops of *Scotland* never requir'd the Presbyterian Ministers there to take Episcopal Ordination, they requir'd 'em only to come and act with 'em in Church-Judicatories.

No Bishop in *Scotland*, during my stay in that Kingdom (saith the Bishop of *Sarum*) ever did so much as desire any of the Presbyterians to be re-ordin'd. *Bishop of Sarum's Vindication, printed London, 1696. p. 84, 85.*

If Ordinations by Presbyters be not only good, as we have prov'd, but in some respect better than Episcopal

pal Ordinations, as I shall prove immediately, we have reason to be satisfied with our first Ordination, and to look upon Re-ordination, under what Name soever it be recommended, as an Artifice of designing Men to deface, and not to confirm our first Character.

We'll appeal to the judicious and impartial, whether our Ordinations be not better than the Episcopal ones in the twelve following Particulars; we allow Episcopal Ordination to be good, but the Question is, Whether that or ours be the best? The latter is here maintain'd.

CHAP. I.

Presbyterians ordain qualified Men to be Preachers, according to Christ's Commission. Bishops ordain meer Readers sometimes, as the Canon says.

Arg. I. **N**One are ordain'd among us, but such as are found upon due trial to be tolerably qualified for the great Work of preaching the Gospel of Salvation; and herein we act according to the Scriptures, which require Ability of Teaching in Ministers. 2 Tim. 2. 2. 1 Tim. 3. 2. Tit. 1. 9.

Christ's Commission to Ministers is, Go and preach the Gospel; we don't find that he sent any to be bare Readers, that were not endued with Abilities of teaching and instructing the Flock committed to their Charge.

But our Adversaries ordain some for meer Readers in the Church who never preach; and this is agreeable to the 49th Canon of the Church of England, that mentions a sort of Ministers among them who must neither preach nor expound the Scripture. The Title of

the Canon is *beneficed Men*, not *Preachers*, to procure monthly Sermons. So the Title of the 49th Canon, *Ministers not allow'd Preachers*, may not expound. The Title of the 57th Canon runs thus, *The Sacrament not to be refus'd at the Hands of the preaching Ministers*.

By all which it appears, That there are some ordain'd to be *Ministers* in the Church, who are not *Preachers*. Instances of which I have known in some obscure Parts of the Kingdom, but how Men may be *Ministers* and not *Preachers*, is what I can't conceive; nor do I know of any Scripture that favours such a Practice.

In this Particular, our Ordinations seem preferable to theirs.

CHAP. II.

Among us the Candidates examin'd by the Ordainers. In Episcopal Ordination 'tis otherwise. The Directory preferable to the Canons. Method of young Students passing their Trials, considered and compar'd.

Arg. II. IN the Ordination of Ministers by Presbyters, *the Ordainers are the Tryers of 'em, and they ought to be so*; but in Episcopal Ordinations, the Bishop himself, who is the principal if not sole Ordainer, seldom examines the Persons to be ordain'd, but takes the bare Word of his Archdeacon (an Officer not known in Scripture) or Chaplain for their Qualifications.

The Bishop tells him, *Take heed that the Persons whom ye present unto us, be apt and meet for their Learning and godly Conversation to exercise their Ministry duly.* *The Ordin. of Priests.*

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The Archdeacon answers, *I have enquir'd of 'em, and also examin'd, and think 'em so to be.*

What Scripture-Rule can be shown for the Ordainer to commit the Examination of Persons to be ordained to a Deputy? Examining and judging of the Qualifications of Persons to be admitted to the Ministry, is one of the most considerable Things relating to Ordination, and requires the maturest Deliberation.

No Man can make a right Judgment of all the Ministerial Abilities of a Person before he has heard him preach, which the Archdeacons seldom or ever do; nor do the Bishops think themselves oblig'd to do it. The Apostle bids *Timothy lay Hands suddenly on no Man*, that is, before sufficient Trial. *Suddenly*, that is, saith Theophylact, *rashly*, upon the first, second or third Trial, but *after frequent Trials, and the strictest Inquiry.* 1 Tim. 5. 22. Exw: *Haud quaquam cito, i. e. temere, vel cum primum quempiam fueris secundove aut tertio perclitatus, sed saxe, ut diligenter omnibus investigatis Manus cuiquam imposueris.* Theophylact. in loc.

Did Bishop *Timothy* (as some affect to call him) commit the Examination of Candidates to his Presbyters? Surely he that wou'd not be Partaker of other Mens Sins, wou'd see with his own Eyes, and hear with his own Ears, and not take the Qualifications of Persons upon Trust, without strict Trial.

The authoritative judging of Ministerial Abilities, is in some respect a greater Work, than the bare Imposition of Hands; for the Validity of Ordination, as it respects God, depends upon the Qualifications of the Persons set apart. If they have not competent Abilities, they are no Ministers, *foro Divino*, whatever they are taken to be *foro Ecclesiae*. Whatever Men think, they are no true Ministers in God's Account.

The Bishops prudently consult their Ease, by throwing the most difficult Part of the Work upon the Presbyters. They may as warrantably commit the Ordination as the Examination to 'em: If they may be

trusted with that Part which requires intellectual Abilities, why not with the other, which may be perform'd without? An ignorant Bishop (as many Popish Bishops are) may lay on Hands, but he can't judge of Ministerial Abilities.

Ordination by Presbyters is upon this account more eligible than that by Bishops; for in the former the Ordainers make trial, and that with far greater Strictness than in Episcopal Ordinations.

The Directory, according to which the Ordinations of the late Times were manag'd, requires the Presbyters to examine the Skill of the Person to be ordained in the Original Tongues, by reading the *Hebrew* and *Greek* Testaments, and rendring some part into *Latin*, to make trial of his Ability to defend the Orthodox Doctrine, and of his Skill in the Sense and Meaning of such Places of the Scripture, as shall be proposed to him in Cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History: He is to expound before the Presbytery, such a Place of Scripture as shall be given him: He shall frame a Discourse in *Latin* upon such a common Place or Controversy in Divinity, as shall be assign'd him, and exhibit to the Presbytery such *Theses* as express the Sum thereof, and maintain a Dispute upon 'em. He shall preach before the People, the Presbytery, or some of the Ministers of the Word appointed by 'em, being present.

Besides the Trial of his Gifts in Preaching, he shall undergo an Examination in the Premises two several Days, and more if the Presbytery shall judge it necessary. In all which he being approv'd, is to be sent to the Church, where he is to serve, there to preach three several Days before he be ordain'd.

He that would satisfy his own Conscience about his Abilities for the Ministry, wou'd rather undergo the strict and deliberate Trial of a Bench of Presbyters, than the superficial and slight Trial of

an Archdeacon; They that have been present at both, will acknowledge a Difference.

CHAP. III.

Presbyters are confessedly of Divine Originals, Diocesan Episcopacy a prudential Institution, so Grotius and Dr. Hammond say.

Arg. III. THE Ordainers among us in the late

Times were confessed Officers of Christ, for they were Presbyters ordain'd by Bishops. Now, all will acknowledge the Office of a Presbyter to be Divine; but the Office of a Diocesan Bishop, who takes upon himself the sole Government of some hundreds of Churches, is founded upon Humane Authority, and is not that Scripture Episcopacy, which constitutes all Ministers, Pastors, or Bishops of their respective Flocks.

So that Bishops of the *Italian Species*, *qua tales*, are none of Christ's Officers, and all Presbyters confessedly are so.

Grotius, an unexceptionable Author with our Opponents, asserts the Episcopal Eminency to be founded in no Divine Precept, and that it was a mutable Constitution. He pleads for a prudential Intercision of this Order for a Time, on several Accounts, but chiefly the inveterate corruption of the Order and Institution. Whilst he is doing this, he little less than pleads for an utter Abolition of it. He argues from the Act of *Hezekias* in destroying the brazen Serpent, and the *Roman* expulsion of the *Tarquins*, and the Kingly Dignity and Office.....

It is true, he saith, it obtain'd in the Apostles Times, and was authoriz'd and approv'd by them;

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but he adds, That it was neither universally enjoy'd, nor observ'd, neither in those or in the following Times....

The present Diocesan Episcopacy is much degenerated from that which he seems to approve of, and specifically differs from it, if it be not destructive of it, as Mr. B. has prov'd in his *Treatise of Episcopacy*, not yet answer'd Therefore our Ordinations are better.

Dr. Hammond, a great Assertor of Diocesan Episcopacy, undertakes to prove that Scripture Bishops were the sole Pastors of particular Congregations, without Subject Presbyters; and such Bishops were the Parish Ministers of the late Times.

CHAP. IV.

Presbyterian Ordinations perform'd in Presence of the People to whom they are to preach, which is agreeable to Scripture and Antiquity, prov'd by uncontestable Instances. Episcopal and Papal Ordinations in Cathedrals in the Peoples Absence, contrary to Primitive Practice. Ministers chosen by the People. Bishops elected by Clergy and People, depos'd when chosen by the secular Power. How and when the People come to loose their Right of Election, and chusing their own Ministers.

Arg. IV. THE Ordinations of the late Times were perform'd in the Presence of the People, by whom they were chosen for their Pastors, *Plebe presenti*, which is agreeable to Scripture and Antiquity.

To Scripture, *Acts 14. 23.* They ordain'd 'em Elders in every Church, that is, where they were to preach, and not in distant Places. To

To *Antiquity.* It was the general Practice in *Cyprian's* time to ordain Bishops as well as Presbyters in the Presence of the People, who had full Knowledge of their Conversation, and for whom they were set apart. *De traditione Divina & Apostolica observatione observandum — quod apud nos — & fere per provincias Universas tenetur ut ad ordinationes rite celebrandas ad eam plebem cui præpositus ordinatur — & Episcopus deligatur plebe præsente, qua vitam plenissime.* *Novit. Cypr. Ep. 68.*

The fourth Council of *Carthage* enjoyns a Bishop to ordain none without the Testimony of the People. *Sine testimonio plebis. Carth. can. 4. can. 22.* ✓

The second Council of *Nice* declares all Elections of Bishops by the Civil Magistrate to be void. *Nicen. Conc. 11. Can. 3.*

The eighth General Council of *Constantinople* (so call'd) decrees, that none assume the Dignity of a Bishop by means of the secular Powers. *Ne quis potentia principum fretus assumat Dignitatem Episcopi.*

Alexander Severus, an Observer and Favourer of the Christians, permitted the People to chuse their Magistrates in Imitation of the Christians, who chose their spiritual Officers. *Pezel. pars 11. p. 215.*

Padre Paolo observes, that it is acknowledg'd by many Doctors of the *Roman Church*, that the Election of Ministers by the People was an Apostolical Institution (tho' laid aside in that Church, as is also the Cup in the Eucharist) and continu'd more than eight Hundred Years. *History of the Council of Trent. l. 11. p. 153.* X

Antonius Augustinus, Bishop of *Lerida*, confesses, that in the ancient Church the Ministers were ordain'd in Presence of all the People, and needed not Letters Patents or Testimonials, and after they had gain'd a Title they did not change their Diocess. He adds, that Letters Testimonial were introduc'd in Supplement of the Presence of the People. *Ibid. l. 6. p. 463. ult. Edit.*

About the latter end of the fourth Century, the Contention between *Symmachus* and *Laurentius* was manag'd with such fierceness, that *Theodorus* King of Italy was fain to interpose his Authority. He confirm'd *Symmachus*, and provided another Bishoprick for *Laurentius*; who not contented therewith, returns to *Rome* four Years after, being invited by several of the Clergy, and some of the Nobility of his Faction. This occasion'd such a great Tumult that many of the Clergy and People miserably perished; among others, *Gordianus*, a Presbyter, and many more had been destroy'd in this *Episcopal War*, had not *Faustus* the Consul put an end to it by overpowering the Combatants. *Symmachus* is again confirm'd, excommunicates the Emperot, and strives to exclude the People from chusing their Popes, yet they continue to chuse 'em 'till about the Year 1142. *Vid. Plat. in vit. Symmach.*

The Constitutions of *Clement*, which tho' not his yet are ancient, speak to the same purpose, that the People were present at the Ordination of their Ministers. *Clem. Constit. 8. 4.*

The Consecration of our *English Bishops* is very rarely within the Diocels where they are to be Bishops, nor are they chosen by the People; nay, they are generally meer Strangers to 'em.

The Presbyters are not ordain'd in that Parish where they are to officiate, nor are any requir'd to be present besides four Ministers. *Engl. can. 31.* The Canon expressly decrees all Ordinations of Deacons and Ministers, to be celebrated in the *Cathedral* or *Parish Church* where the *Bishop* resides, which is generally at a great Distance from the Places where they are to be settl'd.

Compare this *Canon* with the *Directory*. (*Directory for Ordination, 5.*) which requires *Ordination* to be perform'd in that *Church*, where he that is to be ordain'd is to serve, and a solemn Fast to be kept by the Congregation, that

that they may the more earnestly joyn in Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. I leave it to the judicious Reader to determine, whether the *Canon or Directory* be most agreeable to the primitive Practice.

Some Footsteps of the ancient Practice appear in the Bishop's Address to the People; If there be any of you who knoweth any Impediment or notable Crime in any of these, for the which he ought not to be receiv'd into the Holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is. The Order of Priests.

This Question was very proper when Persons were ordain'd in the Presence of that People who knew their Conversations, and over whom they were to be set; but does it not seem strange, to say no worse, to call Persons forth in the Name of God to testifie their Knowledge concerning the Conversation of those to whom they are perfect Strangers, and whose Faces they never saw before; which is the Case in most Ordinations that are perform'd in Cathedral Churches at a distance from the Parishes to whom the Persons ordain'd do belong.

This evidently refers to the ancient Usage of Ordaining with the consent and choice of the People.

The antient Pontifical had this Passage: The Bishop ordaining saith, *That it has been constituted by the Fathers, not without Cause, that the People shou'd have a Voice in the Ordination of the Rectors of the Altar, that they may be obedient to him whom they have ordain'd, in Regard of their consenting to his Ordination.*

But it was mov'd in the Council of Trent that the Pontifical might be corrected, and those Places expung'd which make mention of the Voice and Consent of the People in Ordinations, because so long as they continue there, the Hereticks (so they call the Protestants) will make use of 'em to prove that the Assistance of the People is necessary. *Hist. of the Council of Trent, l. 7. p. 552. Edit. Lond. 1676.* Cy-

Cyprian, who liv'd in the third Century, ascribes to the People the chief Power of chusing worthy Ministers, and rejecting the unworthy. *Quando ipsa (plebs) maxime habeat potestatem, vel Eligendi dignos Sacerdotes, vel indignos recusandi* — *Cypr. ubi Supra.*

Then he proves this Power of the People to be of a divine Original, from the Example of *Eleazar* who was admitted to succeed *Aaron* in the sight of all the Congregation; *to signify*, saith he, *that Ordination to be just and lawful. Quæ omnium suffragio & judicio fuerit examinata.*

Then he shews that *Peter* consulted the Body of the Disciples about a Successor to *Judas* in the Apostolical Office, and that the very Deacons were chosen by the People in *Act 6*. upon which Passages he thus comments, ‘ That it was diligently and cautiously manag'd in the Presence of the People, that no unworthy Person might intrude into the Ministry. *Quod utique id circa tam diligenter & cautè convocatæ tota plebe gerebatur, ne quis ad altaris Ministerium, vel ad Sacerdotalem locum indignus obreperet. Cypr. Ep. 55.*

And speaking of Ministers who gave no convictive Testimony of their Reformation, he confesseth, he had much ado to prevail with the People to admit. *Vix plebi persuaderet, immo extorquere ut tales patiantur admitti.*

Cyprian's Testimony is so plain and convincing, that even *Pamelius*, a Papist, is forc'd to acknowledge that the ancient way of making Ministers was by the Election of the People.

He observes that it was us'd in *Africa*, in *Greece*, in *France*, in *Spain* and in *Italy*, and that this Custom continu'd till the Time of *Gregory the Great*, and much lower; of all which he gives several Examples. *Pamel. in Cypr. Ep. 68. not. 16.*

Azorius, the Jesuit, confesseth the continuance of it to the Times of *Ludovicus Pius* in the ninth Century.

Azor. par. 11. lib. 3. c. 28.

It is ordain'd by the Constitution of a Roman Council, under *Sylvester*, that the Person to be ordain'd shou'd have the Vote of the Clergy and People. *Ordinandus habeat vota cleri & populi.*

Cornelius was made Bishop of *Rome* by the suffrage of the People.

Ambrose was chosen Bishop of *Milan* by the suffrage of the Multitude. *Socrat.* 4. 30.

Chrysostom was made Bishop of *Constantinople* with Consent of Clergy and People. The Benefit and Satisfaction he found therein made him say, That the suffrage of the Churches does not a little adorn those who are admitted to spiritual Dignities. *Hom. 18. in 2 Cor. 8.*

Leo the First, Bishop of *Rome*, rejects those Bishops who want the Election of Clergy and People. *Ep. ad Rufstr. Narb. cap. 1.*

He saith in another Place, *Let him be chosen by all who is to be set over all. Qui praeſuturus est omnibus, ab omnibus eligatur. ad Ep. Viennens. Ep. 89.*

The People were so tenacious of this ancient Privilege, that they who wanted this Election, could not be admitted without a military Force. *Leo. ibid.*

To the same purpose he speaks in another Epistle; *Let him be set over all whom the unanimous Consent of Clergy and People desires. Ep. 84. Ad Anastas. cap. 5 & 6.*

He complains, that such as were Strangers to the People, began to be impos'd upon 'em in his Time. *Ep. 84—4.*

Austin disapproves the Act of *Severus* Bishop of *Milevis*, in nominating a Successor without the Peoples Consent, tho' the Clergy had consented. *Ep. 110.*

The Peoples abusing of this Right upon some particular Occasions, is no just Cause why they should be depriv'd of it: By the same Reason they may be depriv'd of all their Gospel-Privileges; for which of 'em have not been abus'd by some or other?

Let Churches be constituted and regulated according

ing to the Gospel, and there will not be that Danger of Peoples abusing their Liberty.

One may justly wonder, that those who make such loud Pretensions to Antiquity, shou'd so grossly deviate from it, and that in Things so undoubtedly consonant to the Scripture.

The fifth Council of *Orleance* decrees, That no Bishop be made without the Election of Clergy and People. This Council was held *A. D. 552.* Adds,

that this Rule was agreeable to the old Canons. *Juxta Electionem Cleri ac plebis. Concil. Aurel. V. Can. 30. 4.*

The fourth Council of *Toledo*, which was held in the Year 633, saith, *They are unworthy of the Honour of the Priesthood, who endeavour to obtain that Honour by Gifts; who are neither chosen by the Clergy, nor by the People of the respective City.* And if any such be made Bishop, let him and his Ordainers be depos'd. *Qui nec a clero, nec a populo proprie Civitatis electi sunt.*

The Council of *Chalon*, which was call'd *A. D. 650*, of the vulgar *Æra*, ordains, Thar if a Bishop happen to die, his Successor must be chosen by his Comprovincials, and by his Clergy and Citizens, otherwise his Ordination to be void. *Non ob alio, nisi a Comprovincialibus Clero & Civibus suis alterius habeatur electio.* *Sin autem, hujus ordinatio irrita habeatur.* *Concil. Cabillon. Can. 10.*

Constantine III. A. D. 641. permitted the Clergy and People of *Rome* to chuse their Bishops.

That the Election of the People generally preceeded the Ordination of Bishops and Presbyters in the ancient Church, will further appear, if you consult *Constant. Ep. Ad Nicomed. apud Theodor. I. c. 9.* & *Epist. Synod. Nicen. ad Alexandrin. apud Socrates. II. 9.* & *Augustin. contra c. 3. 52.*

I'll briefly consider, how the People by degrees came to be depriv'd of their Right to chuse their own Ministers. 'Twas,

- by the Ambition and Covetousness of aspiring Prelates.

Prelates. This appears in *Porphyry*, who upon the Death of *Flavian*, Bishop of *Antioch*, got himself consecrated without the People's Consent or Knowledge, and tyrannically invaded the Episcopal Throne, which occasion'd a Tumult, and great Persecution to the Church. *Niceph. Hist.* 13. 30.

In like manner *Ursinus* or *Ursicus*, the *Roman Deacon*, oppos'd *Damasus*, and at last got himself ordain'd a Bishop, which occasion'd a great Sedition, so that the very Churches were fill'd with Blood. *Socrat.* 4. 29. *Ruff.* 11. 13. There were no less than 137 Persons kill'd in one Church in one Day upon this occasion, as *Ammianus Marcellinus*, a Heathen Writer, affirms: And he gives this Reason for that bloody Contest,

' I don't wonder, saith he, that the Christians are
' so eager in their Pursuit of Bishopricks, seeing there-
' by they are enrich'd by the Oblations of Matrons;
' they go in Chariots, are sumptuously cloath'd, and
' keep such splendid Tables, that they exceed even
' those of Princes.

The Civil Magistrates first interpos'd themselves to suppress the Tumults occasion'd by ambitious Contenders for Prelacy: Thus *Valentinian* interpos'd his Authority between *Damasus* and *Ursinus*.

So did *Honorius* between *Boniface* and *Eulabius*, and *Theodoricus* between *Symmachus* and *Laurentius*.

2. It must be acknowledg'd, that the People being stir'd up by the Practices of cunning Church-Men, did sometimes abuse their Power.

So they did in favour of *Timothy*, surnam'd *Ælurus*, the *Eutychian Heretick*, whom they advanc'd into the Episcopal Chair, in opposition to *Proterius*, and the great Council of *Chalcedon*. *Proterius* and six more were barbarously murder'd by the Hereticks. After the Death of *Ælurus* they chose *Peter Moggus*, a worse Man than *Ælurus*, which so offended the Emperor *Zeno*, that he put some of 'em to Death: Yet upon their

their addressing themselves to him, that they might be empower'd to chuse their own Bishop, he ordain'd that the Clergy shou'd chuse a Bishop for 'em.

'Tis remarkable, we rarely read of any Tumults rais'd among the Orthodox, concerning the Election of Ministers, but they always happen'd upon the Election of aspiring Bishops, and rather proceeded from the Ambition of their Clergy, than from the Disorder of the People.

3. Another thing that discourag'd the People from chusing their own Ministers, was the imposing of Strangers upon 'em by force of Arms; this is mentioned by *Leb.*, who reproves the Bishops of the Province of *Vienna* for invading the Churches tumultuously, and bringing Guards of armed Men with 'em to force the People to accept of 'em. *Militaris manus per provincias sequitur sacerdotem*, Ep. 89. ad Epist.—vien.—

4. The Founders of Churches invaded the Rights of the People in the Election of Ministers; the Power of Election was either transferr'd to 'em by way of Gratitude for their Kindness to the Church, or they assumed it as having the greatest Power in the Parish.

The former seems to be intended by the Council of *Toledo*, which says, *Let Founders of Churches chuse what Ministers shall serve in 'em. Fundatores Ecclesiarum Ministros eligent.* 4. 18.

Hence 'tis that Patrons (as we call 'em) chuse Ministers for their respective Parishes.

The first *Parisian Council*, which was held about the Year 552, requires the whole Church to chuse every Bishop with full consent; it rejects all put in by the King, and excommunicates such Bishops as receive 'em. *Can. 6. Nullas civibus invitatis ordinatur Episcopus nisi quem populi & clericorum Electio, plenissima quæsierit voluntate, non principis imperio.*

Were this Canon observ'd, the People must separate themselves from all the Bishops of *England*, who

get in by the Civil Power, and not by the free Choice of all the Clergy and People.

If any say, this was only a Provincial Council, they do well to consider that the second general Council of Nice, held about the Year 787, excommunicates all that are chosen Bishops by Magistrates, and all that communicate with such Bishops. *Vid. Honor. Rescript. ad Bonif.*

These Canons shew the Sense and Sentiments of the ancient Church about the Election of Ministers, which was then made by the People.

In this also our Ordinations are better than Episcopal Ordinations; Bishops ordain [*plebe absente*] in the Absence of the People; and the *Dissenters* ordinarily [*plebe presenti*] in the Presence of the People; among whom their People retain their ancient Right of chusing their own Ministers. *Concil. Gen. 2. Can. 3.*

CHAP. V.

Our Ordination on Week-days by Prayer and Fasting. Diocesan Ordinations upon Sunday. Fasting improper on that Day, and condemned by ancient Councils. Objections answered. Original and End of Fasts in the Christian Church consider'd.

Arg. V. **O**UR Ordinations are perform'd with solemn Fasting and Prayer, according to *Apostolical Example*, Act. 13. and because the Lord's-day is not a proper Day for Fasting, it being in its Nature a Day of Rejoycing for the greatest Deliverances, therefore our Ordinations are upon a Week-day.

Fasting upon the Lord's-day is condemned by the Ancients, nor was it us'd in the *Roman Church* after *Melchiades* his Time, who lived in the beginning of the 4th Century. *Melch. Ep. ad Episc. Hisp.* Au-

Austin condemns it in the *Priscillianists* as a scandalous thing. *Aug. ad Casulan. Ep. 86.*

It is forbidden by the 6th general Council of Constantinople (had in 680) upon Pain of Deprivation to Ministers, and Excommunication to the People. *Concil. Constant. 6. Gen. Can. 55.*

The Council of *Gantra*, which conven'd about the Year 324, censures *Eustachius*, Bishop of *Sebastia* for fasting upon the Lord's-day. *Socret. II. 43. vid. Concil. Gantra. Can. 18. si quis in die Dominicor jejunat, anathema sit.*

But Episcopal Ordinations are upon the Lord's-day, which is not observ'd as a Day of Fasting, or if it were, I don't see how warrantable it would be.

Obj. But the Bishops ordain upon the *Sundays* immediately following *Jejunica quatuor temporum*, commonly call'd *Ember Weeks*.

Answ. What Example have we in the New Testament of fasting one Day, and of ordaining Ministers the next Day? Fasting, Prayer, and Imposition of Hands, were upon one and the same Day in the Apostle's Time; and how come those who would be thought to be the Apostles Successors, to deviate from 'em?

They may as well separate between Prayer and Imposition of Hands, and appoint one Day for Prayer, another for imposing Hands, as separate Fasting from Ordination. *What God has join'd together, let no Man put asunder.*

Obj. This way of making Ministers is very ancient, as the Canon tells us, — *The ancient Fathers of the Church, led by the Example of the Apostles . . . allotted certain Times, in which only sacred Orders might be given, (viz. the Ember Weeks) appointed in ancient Time for Prayer and Fasting, purposely for this Cause at their first Institution.* *Vid. Engl. Canon.*

Answ. Let one Example be produc'd of the Apostles allotting stated Times for Ordination, and that those Times were the *Ember Weeks*.

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As to the Antiquity of 'em in the Christian Church, there were but three solemn yearly Fasts observ'd before Pope *Calixtus*' Time (who was advanc'd to the papal Chair in 219) to wit, in the 4th, 7th, and 10th Month, according to the *Jewish Computation*; now these Fasts were instituted, not for *Ordination* of Ministers, as the *English Canon* suggests, but for the *Increase of Corn, Wine and Oil*, which Pope *Calistus* afterwards dispos'd into the four *Seasons* of the Year, as *Sabellicus* and others do affirm. *In quatuor rejecit anni tempora. Sabel. ex Ep. 1. Decr. Calist. Plat. in vit. Calist.*

Nor did he appoint these Fasts for *Ordination*, as appears by the *Decretal Epistles* that bear his Name. *Propter fructuam terraæ abundantiam, quia sicut replemunt à Domino frumento, vino & oleo adalenda corpora, sic repleamur jejunio ad alendas animas*; which tells us they were to implore a Blessing upon the Fruits of the Earth.

Platina says, That some attribute these Quarterly Fasts to Pope *Urban*, who succeeded *Calistus* about the Year 223. I should be glad to see it prov'd, that the Authority of these stated Fasts were led by the Examples of the *Apostle* herein; as the *Canon* tells us they were.

Leo assigns no other End to these Quarterly Fasts, but the *Mortification of the Flesh*, which we should study throughout the whole Year. *Ut in id ipsam totius anni redeunte Decursu cognoscemus nos indesinenter purificationibus indigere. De jejun. 7. Mens. Sept. 9.*

To appoint ordinary Times of necessary and religious Fasting, without special Cause, was accounted Heresy in *Montanus* by the ancient Church. *Euseb. 5. 18.* Was he also led by the Example of the *Apostles*, to make Laws for Fasting?

C H A P. VI.

We ordain Persons to the whole Ministry at once.
The Church ordains 'em only to part of their Office ;
first Deacons, then Presbyters, and then Bishops.
No Scripture for this tripartite Ordination. The
same Method of Ordination us'd in the Church of
Rome, contrary to Scripture and Antiquity. Dea-
cons, who were Overseers of the Poor, made Homily
Readers in Cent. 5. and Bishops made Overseers
in their room. The New-Testament Deacons did
not preach as such. Gifted Lay-men preach'd in
the primitive Church. Deacons Servants to the
Presbyters. Reflections on the Form of Ordaining
Deacons.

Arg. VI. **O**UR Ordinations are better than the E-
 pis-
 copal Ordinations, because with us
 Persons are ordain'd to the whole Ministry at once, according
 to Scripture.... We don't find there, that every Minister
 was ordain'd first a Deacon, and then a Presbyter,
 as is done in the Church of Rome, and in the C----h
 of E---d.... Nor do we find any one ordain'd by
 the Apostles to preach and baptize, that had no
 Power to administer the Lord's-Supper, as our Eng-
 lish Deacons are : They may preach, they may bap-
 tize, but they must not administer the Bread and
 Wine in the Lord's-Supper --- they may help the
 Priest in the Distribution of the Communion, but
 they can't consecrate the Elements, or authoritatively
 deliver them.

The same Power is given to Popish Deacons under the same Limitations of Preaching and Baptizing only. *Diaconum oportet ministrare ad altare, baptizare*

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& *prædicare. Pontifical. Rom.* What Scripture can be produc'd for this Limitation? Is Baptism inferior to the Lord's-Supper? Are not both Seals to the same Covenant? Did not the Lord Jesus, when he sent the Apostles to preach and baptize, empower 'em to give the holy Eucharist also? --- *Nos cum dicto Apostolico mentem parum adaptissimus, invenimus eos esse locutos non de viris qui ministrant Mysteriis, sed de Ministerio quod in usu Mensarum adhibentur.* --- Did they need a new Commission for this? Where shall we find that Commission? Not in the New Testament, I'm sure.

The Apostles Commission for the Work of the Ministry, as such, extends to all Ministers *to the end of the World,* (Ver. 20.) as their Successors. This is the Sense of the Ancients. *Leo Ep. 92. p. 402. & Ep. 91. p. 296.* and such as all Protestants will acknowledge. See the *Gospel at the Ordain. Priests.*

The Scripture Deacon was appointed to serve Tables, or to oversee the Poor. *Act. 6. 2, 3.* It is not Reason we shou'd leave the *Word of God,* and serve Tables, wherefore look you out among you seven Men --- whom we may appoint over this Business! The Ministry of the Word, and the Service of Tables are made here two distinct Offices, and such as are inconsistent in the ordinary Exercise of 'em, and therefore the Apostle opposeth 'em, and appropriates the Word to *Ministers* properly so call'd, and the Service of Tables to those whom we call *Deacons or Overseers.*

This is acknowledg'd by the 6th general Council of Constantinople, whose Testimony is more considerable, as not only containing the Opinion of 150 Bishops who lived about the latter End of the 8th Century, but affirming the Sense of the Fathers of the former Ages to be the same with theirs.

They that drew up the Contents of our Church Bibles, do ground the Institution of Deacons upon *Act. 6. See the Contents of this Chapter in our Church Bibles,* which I hope Church-men will not except against, since they usually read 'em with the Chapter. A-

Ability, or aptness to teach is not mention'd in Scriptures among the Qualifications of *Deacons*, as it is in those of a *Bishop*, and therefore we may conclude that teaching and preaching was no part of the Office of a *Deacon* in the Apostles Time. *1 Tim. 3. 2.*

'Tis true, some of the *Greek Fathers* call 'em *Kήρυκες*, *Preachers* or *Publishers*, not because they did preach the *Gospel*. *Concil. vasens. can. 4.* but because they did after the manner of the old *Greeks*, command Silence in order to the Prayers of the *Catechumens* *Ἑρμηνεῖς Καταρρευτοίς. Aristen. in Concil. Carth. can. 106.*

I find they were admitted about the middle of the fifth Age to read *Homilies* in the Church, but only in Cases of necessity, as when the *Presbyter* was disabl'd by reason of some Infirmities.

By all which it appears, that *Deacons* originally were but *Overseers of the Poor*, to distribute justly and directly the *Alms of the faithful*, which the *Apostles* wou'd not trouble themselves withal, lest it shou'd hinder them in the *Ministration of the Word and Prayer*.

In Process of Time when the *Revenues of the Church* were enlarg'd the *Case* was greatly alter'd, the *Bishops* affected to be *Guardians of the Poor*, and to make the *Deacons* amends, admitted 'em to baptize and preach. The *Bishops* omit *Preaching*, and become *Servants of Tables*, and the *Deacons* from *Serving of Tables*, step up into the *Pulpit*, and become *Preachers*.

Obj. Petavium, the *Jesuit*, (from whom others since have borrow'd their Arguments) takes upon him to prove *Deaconship* a *Spiritual Order*, and to that end he tells us, that *Philip* and *Stephen* were *Preachers of the Word*.

Ans. I answer,

It does not appear that either of 'em preach'd at *Jerusalem*, *Stephen* disputed with the *Jews* there, *Acts 6. 9.* which without doubt any private *Man* may do in

in defence of the Gospel, and has been often done by the old Martyrs in Obedience to that Scripture in *1 Pet. 3. 3.*

Philip preach'd the Word, but it was at *Samaria*, after he was driven from *Jerusalem*, and so ceas'd to exercise the Office of a Deacon there. *Acts 8. 4, 5.* He might be advanc'd to the Degree of an Evangelist, for ought appears to the contrary. *Acts 21. 8.*

1 Tim. 3. 13.

Because we find him preaching some time after his being made Deacon, does it follow he preach'd as a Deacon? You may as well say, that because we find a Presbyter who was a Parish Minister half a Year ago, now exercising Episcopal Jurisdiction, therefore every Presbyter has Episcopal Jurisdiction.

The Case is much the same here; *Philip* was a Deacon to serve Tables in *Acts 6. --* and some time after in *Acts 8. --* we find him Preaching, doth it follow, that he preach'd as a Deacon? when 'tis evident the Deacon had nothing to do with the Ministry of the Word. *Acts 6. 2, 3.*

2. Suppose they did preach at *Jerusalem*, it was no more than what was done by all gifted Persons in those extraordinary Times. *Apollos*, who was not well Catechiz'd in the Word, nor was so much as baptiz'd with the Baptism of Christ, yet preach'd, *Acts 18. 24.*

To be sure, he only knew *John's* Baptism, was not ordain'd by any of the Apostles; yea, *Aquila* and *Priscilla* his Wife, instructed him more perfectly in the way of the Lord.

Grotius acknowledges that in those Circumstances of Persecution, private Persons might preach as well as Deacons, *Grot. in Acts 8. 5.* and he quotes to that purpose, *Acts 11. 20.*

Hilarius, the *Roman* Deacon, goes further and saith, *Ut ergo cresceret & multiplicaretur (Acts 6. 6.) omnibus inter initia concessum est, & Evangelizare & Baptizare*

¶ Scripturas in Ecclesia explanare. 1 Cor. 14. 24. at ubi omnia loca complexa est Ecclesia, conventicula constituta sunt, ¶ rectores & cætera officia in Ecclesia ordinata — Hinc ergo est, unde nunc neq; Diaconi in populo prædican, neq; minores clerici vel laici baptizant. Comment. in Eph. 4. apud Ambr.

From this Quotation it appears,

1. That all gifted Persons did preach and baptize, and explain the Scripture, when the Church was in fieri, or Infant State. The extraordinary Effusions of the Spirit, accompanied with a Power of working Miracles, seems to justify that Practice. *Acts 6. 8. & 8. 6.*
2. That afterwards, when those extraordinary Operations ceas'd, and the Gospel was spread abroad, no Man must preach without a regular Call.
3. That Deacons did not preach in Hilary's Time, (who liv'd to the latter End of the fourth Century) no, not in the *Roman* Church. *Ad hoc in vivis Ann. 384. Cav. Cartoph. Eccl.*

Origen, being persecuted from *Alexandria*, preach'd publickly at *Cæsarea*, tho' he was but a Lay-man, being desir'd so to do by *Theoctistus* Bishop of the Place. When *Demetrios* of *Alexandria* censur'd the Action as irregular, *Theoctistus* and *Alexander* Bishop of *Jerusalem* justified it, and produc'd several Examples of the same Nature. *Euseb. Eccl. Hist. 6. 20.*

A Lay-man is allow'd to teach at the request of the Clergy in the Council of *Carthage*, held about the Year 436: *Laicus præsentibus Clericis, nisi ipsis ro-gantibus docere non audent. Carth. Concil. 4. Can. 98.*

Martinianus, a Cutler, or Weapon Maket by his Profession, with two Brothers of his that were private Men also, being sold by the *Vandals* to a Heathen King of the *Moors*, preach'd the Gospel to the *Barbarians*; and by the Blessing of Heaven upon their Labours, converted vast Multitudes of 'em to the Christian Faith, and afterwards sent to *Rome* for a *Presbyter*, by whom they were baptiz'd. *Victor de Vandal. perfec. 1. Fol. 8.*

When

When *John de Belles Mayons*, Archbishop of *Lyons*, inhibited *Valdo*, (the Father of the *Waldenses* or *Vaudois*) from preaching, especially for that being a Lay-Person, he exceeded the limits of his Profession and Condition of Life ; *Valdo* replied, that he could not hold his Peace in a matter of so high Importance as the Salvation of Men, and that he woud rather obey God who had enjoyn'd him to speak, than Man who had commanded him to be silent. *Perrin's Hist. of the Wald.* l. 1. c. 1. p. 4.

From the whole it follows, that a private Man as well as a Deacon, in times of extraordinary necessity, may preach ; and therefore *Philip* and *Stephen*'s preaching doth not prove that Deacons may ordinarily do so, any more than private Persons.

The ancient Deacons were the Presbyters and Bishops Servants. *Diaconus ita se Presbyteri & Episcopi Ministrum esse cognoscat. conc. 4. Carth. c. 37.* and might not sit in the Prefence of the Presbyters unless desir'd by 'em, nor so much as speak in their Assemblies, unless they were ask'd some Questions by them. 16. *Can. 39, 40.*

The Presbyters employ'd 'em to bring the *Eulogia*, or Consecrated Elements in the Eucharist to such as could not be present at the Communion. *Justin Apol. 11. Ad Ant.*

They might distribute Bread to the People if Necessity so requir'd by Order of the Priest. They must not do this but in cases of Necessity, which justify many Things that are otherwise Unwarrantable. *Concil. 4. Carth. can. 38. Diaconus praesente Presbytero Eucharistiam corporis Christi populo si necessitas cogat jussus eroget.*

If the *Preaching Deacon* be a Stranger to Scripture, and the first Ages of the Church, as hath been prov'd, and neither Command nor Example can be produc'd for the Ordaining of Persons, first Deacons to preach and baptize, and then to make 'em Priests by a new

Ordination ; it follows, that our Ordinations are more agreeable to Scripture, in which Persons are set apart to the whole Work of the Ministry at once.

C H A P. VII.

When we ordain Ministers they are suffer'd to preach without any hindrance. Church Ministers after they are ordain'd, are forbid to preach without a License, which is purchas'd upon pecuniary Consideration.

Arg. VII. Persons ordain'd by us, may freely exercise their Ministry without any further Impediments, as it was in the Apostles Time, and long after.

But, in Episcopal Ordinations, tho' Persons be solemnly dedicated to the Ministry, and the Bishop tells 'em, *Take thou Authority to preach the Word, &c.* yet no Authority is given the Person to preach or catechize, until he be Licens'd by the Archbishop or Bishop of the Diocese under their Hands and Seals. Engl. can. 36.

Either the Person ordain'd is qualified for the Work of Preaching, or he is not : if he be not, why is he ordain'd? if he be, why is he restrain'd till a new License be given him? What Precedent have we in Scripture for this? Did the Apostles send out any in this manner ; saying, *Take Authority to preach the Word.*—*But this Authority shall signify nothing to you without another License under our Hands and Seals, and till those are obtain'd you must not Preach.* Can. 49. adds, that no Person whatsoever that is not Licens'd as aforesaid shall take upon him to expound in his own Cure, or elsewhere, any Scripture, or Matter of Doctrine.

It is unaccountable, that Men shou'd be made Ministers by Ordination, and afterwards forbidden to exercise that which they are ordain'd to. Com-

Compare this Canon with the Words of Ordination, which are thus.—

Q. *Are you determin'd out of the Scriptures to instruct the People committed to your Charge ? &c.*

A. *I have so determin'd by God's Grace.*

Q. *Will you give your faithful diligence always so to Minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord has commanded, &c. that you may teach the People committed to your Care and Charge with all diligence to keep and observe the same ?*

A. *I will so do by the help of God.*

Here the Minister solemnly vows to instruct and teach the People as the Lord has commanded, and yet the Canon commands him never to Preach, nor Expound the Scripture, or any Matter of Doctrine, without an additional Power or License from the Bishop.

Why will they solemnly engage him to *instruct and teach the People out of the Scriptures*; and at the same time forbid him to do it without a License?

The Canon that restrains Unlicens'd Ministers makes the Ministry arbitrary to the Bishop's Will: He may bind Men to the Office, and when he has done, keep 'em from the Exercise of it.

However, 'tis a prudent Provision to avoid the Guilt of *Simony*: The B—p must take no Money for giving *Holy Orders*, that were to sell the Holy Ghost for Money.

But he may take Money for the *License*, and for producing Letters of Orders at Visitations, and be as free of the Guilt of *Simony*, as the Jews were from breaking the fifth Commandment by their sacred *Corban*.

C H A P. VIII.

Ordaining Presbyters don't pretend to confer the Holy Ghost in Ordination as the Bishops do and the Church of Rome. Those Ministers upon whom the Spirit is suppos'd to be confer'd, no better Christians than their Neighbours.

Arg. VIII. **W**E don't pretend to give the Holy Ghost in Ordination : We pray that God wou'd increase the Gifts and Graces of his Spirit in the Ordained, but confer 'em we cannot, nor do I see how any can now pretend to this Power without great Presumption.

But the Ordaining Bishop seems to assume it, when he says, Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed to thee by the Impo-
sition of our Hands. The Ord. of Priests. Observe here,

1. If they can give the Holy Ghost, Why do they not give it to the Deacon, as well as to the Priest ? Is not the Holy Ghost as necessary to enable us to preach and baptize, which they say is the Work of Deacons, as to administer the Lord's Supper, which is the Work of Priests. The Deacons in *Acts* 6. 3. must be full of the Holy Ghost. Is he become less necessary now than he was of old ? Or, is the Bishop's Power of dispensing the Spirit restrain'd to Presbyters as the adequate Object of it ?

2. It is true, the Holy Ghost was given by the Hands of the Apostles, but it was in his extraordinary Gifts, that enabl'd Persons to speak with Tongues, and to prophesy. *Acts* 10. 44. 46. and 19. 6. If there had not been something extraordinary in this Gift, Simon Magus had never attempted to purchase it with Money. *Acts* 8. 17, 18, 19.

We don't find that the Apostles gave the Holy Ghost

Ghost in any other Sense: they that affirm it must prove it, as also that the Bishops are the Apostles Successors in the Plenitude of their Power, and endu'd with the same Apostolical Character of conferring the Holy Ghost.

Experience tells us, that the Bishops do not give the Ordinary, much less the Extraordinary Gifts of the Holy Ghost: for they that were ignorant, profane, or superstitious before Ordination, remain so afterwards.

We don't find any greater Measures of the Spirit upon Persons as they come from *Episcopal* Ordination, than they had before. The scandalous Lives of some Ministers that are among us, is no very convincing Demonstration of the Bishops giving the Holy Ghost in Ordination.

3. In Popish Ordinations, the ordaining Bishop pretends to confer the same Gift, in these Words: *Receive thou the Holy Ghost, whose Sins thou remittest, are remitted, Accipe Spiritum Sanctum, quorum remiseris peccata, remittuntur eis, & quorum retineris retenta sunt. Pontif. Rom.*

The Popish *Fathers of Trent* assert the same Power, and denounce a grievous Curse upon those that deny it *Let him, say they, be accursed who affirms, that the Holy Ghost is not given by sacred Ordination. Si quis dixerit per sacram Ordinationem, non dari Spiritum Sanctum, ac proinde frustra Episcopos dicere, accipe Spiritum Sanctum..... Anathema sit.*

For all this Curse, Dr. *Fulk* pleads common Experience against the *Rhemists*, who affirm, that the Grace of the Spirit is given by Imposition of Hands in Ordination. Thus he, *But that any such Grace is given by your Sacrament of Orders, we cannot see by Experience. For he that was an unlearned Ass before he was made Priest, is made no better than Sir John Lack Latin by his Order of Priesthood. Fulk. in 1 Tim. 4. §. 16.*

Morinus acknowledgeth that the Words, [*Recipe Spiritum*]

ritum Sanctum] Receive the Holy Ghost, are not four hundred Years old in the Church; they were us'd before not imperatorie, but precaritorie; they did not pretend to confer, but only pray'd unto God to give the Holy Ghost unto the Person ordain'd. *De. Sacr. Eccl. Ordin.*

The Ordainers can't say they mean the Office of the Ministry by the Holy Ghost, whom they pretend to give; for they say, *Receive the Holy Ghost for the Office.*

Were Bishops able to confer the Holy Ghost in a greater Measure than Presbyters, their Ordinations would be more eligible; but if it be otherwise, that is, that they don't confer the Spirit of Ordination, as the Office of Ordination says they do, then are our Ordinations better.

C H A P. IX.

Presbyterians ordain according to Scripture-Mode. Bishops add other Ceremonies. An odd Clause in the Deacon's Commission consider'd. Both their and Presbyters Commissions conditional, and dependant on the Bishop's Will.

Arg. IX. **W**E use no Ceremonies in Ordination, but those that are mention'd in Scripture. We don't find any Ceremony us'd by the Apostles, in the setting apart of Ministers, besides *Imposition of Hands*, accompany'd with *Fasting and Prayer*.

But the Bishop at Ordination, delivers the New-Testament into the Hands of the Deacon, saying, *Take thou Authority to read the Gospel, and to preach the same, if thou be thereto licens'd by the Bishop himself.*

He delivers a Bible into the Hand of the Presbyter, saying, *Take thou Authority to preach the Word of God, and to Minister the Holy Sacraments in the Congregation.*

But why a New-Testament only to the Deacon, and not a whole Bible? May he not read the Old Testament also? Is there no Gospel there? Or is he more a Minister of the New Testament, than a Presbyter? St. Paul thought it a Character becoming even an Apostle, to be a Minister of the New-Testament: *2 Cor. 3. 6.*

The Words of the Deacon's Commission are singular, and without Precedent in that Book which is deliver'd to him *Take Authority to preach, if thou be thereto licens'd*; that is, *take Authority to preach, if thou canst get it.* Is not his Ordination a sufficient License?

The Commission of the Presbyter seems to be more absolute; and yet, *if thou be licens'd* is implied there also, as appears by the Canon, which says, *No Person shall be admitted to any Ecclesiastical Living, nor suffer'd to preach --- except he be licens'd.* *Can. 36.*

So that both their Commissions to preach are conditional, and depend upon the Bishop's Pleasure.

The Presbyter hath the Old Testament deliver'd to him, besides what is deliver'd to the Deacon; and he has this in his Commission above a Deacon, *viz.* *Take Authority to minister the Holy Sacraments, &c.* How comes the Old Testament to refer to the Sacraments of the New Testament?

We don't find that the Apostles us'd this Ceremony. It may be thought very innocent, but it would be more innocent to retain the Apostolical Simplicity of the Gospel Ordinances, and not add our Inventions to Divine Institutions.

It is true, this Ceremony was us'd with some Variation in the fourth Age. *Counc. Carthag. 4. Can. 2.* Then the Book was put upon the Head of the Person

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to be ordain'd. --- But what Authority had they from Christ or his Apostles for the use of it?

By the same Reason, that the Bishops use this Ceremony, the Papists use many more, which they judge as innocent and significant as the delivering of a Book can be.

They anoint the Priests Hands with holy Oil, to signify the Anointing of the Holy Ghost, which the Bishop pretends to give 'em. What Argument can be us'd against one Ceremony, which can't be equally urg'd against the other? If it be said, the Apostles did not anoint the Hands of such as were ordain'd; very true, no more did they put a Book into their Hands. *Uno absurdo dato, mille sequuntur* ---

Open the Door for one significant Ceremony, and you make room for many more insignificant ones to enter. If one mystical Ceremony may be added for the Decency of an Ordinance, why not two to make it more decent, and so forward to the end of the Chapter. I'll conclude this Head in the Words of Doctor Fulk, against the Rhemists, who defend the Popish Ceremonies us'd in the Roman Ordinations; *The true Church of Christ (saith he) submits her self to the Doctrine of Christ, and his Apostles in all things, and is content with those Ceremonies which Christ and his Apostles, by his Commandment, have left unto her.* Fulk. in Tom. 4. §. 18.

Upon this Account our Ordinations are better than the Episcopal, because we keep more close to the Primitive Apostolical Simplicity in *Ordinations*.

C H A P.

C H A P. X.

We ordain Persons Ministers in the Language of the New Testament. Bishops ordain 'em to the Order of Priesthood. Reasons to prove the Absurdity of that Practice.

Arg. X. **W**e ordain to the Office of the Ministry as such in the Language of the New Testament ; but the Bishops, in ordaining Ministers, admit 'em to the Order of Priesthood, as they call it. The words *Priesthood* and *Priest* are us'd five or six times in their Form of Ordination.

The Reformers of the Common-Prayer-Book in 1662, chang'd the word *Ministers* into that of *Priest*, at least in five places ; in the *Absolution*, in the *Responses*, in the *Litany*, and at the *Communion*, &c.

I find the Rhemish Seminary very angry with our first Reformers, for translating ~~Scriptures~~ *Elder*, and not *Priest*, such Corruption of *Scriptures*, say they, their barred of *Priesthood* drives 'em to.

Our Blessed Reformers had reason to hate the Popish Priesthood, as being *Idolatrous* ; why the late Reformers of our Liturgy shou'd rather be call'd *Priests* than *Ministers* or *Elders*, is, I think, what their Admirers shou'd account for. *Rhem. in Act. 14. s. 4.*

The Rhemists go on to censure our Translators for not rendring *Presbyter Priest* : *This is to take away the Office of Sacrificing, and other Functions of Priests*, say they. Dr. Fulk answereith, *The Reason why we avoid the Name of Priests, is because it is by common use taken to signifie the Priests of the Law, whose Name is never in the New Testament given to the Ministers of the Church.* *ibid.*

We judge it very improper to retain the Names of *Priests* and *Priesthood*, for these Reasons ; Because,

1. All Protestants confess, that the Office of the Mini-

Ministry is not a real Priesthood. We read but of two Orders of Priesthood, properly so call'd, *viz.* *The Order of Melchizedek*, of which Christ is the only Priest; and the *Order of Aaron*, which is now abolish'd; together with that Oeconomy to which it did belong. To revive that *Priesthood*, were to deny that Christ is come in the Flesh, as the Apostle discourses at large in his Epistle to the *Hebrews*. Now when we all disown the thing, why shou'd we affect the Name? *Nomina sunt rerum Nota & Symbola.*

Hath not the New Testament furnish'd us with variety of more significant Names to express that Sacred Office by, such as Pastors, Teachers, Presbyters, Bishops, Ministers? &c.

Why shou'd Men covet to speak in the Language of Moses, rather than in the Language of Christ and his Apostles?

The *Deacon* has the New Testament deliver'd him in Ordination, with a New Testament Name, and the *Priest* hath the Old Testament also, with an Old Testament Name; it is unaccountable that any Christian shou'd be so averse to New Testament Language --- especially if we consider,

2. The Word *Priest* is never us'd in the New Testament to signify the *Ministers* exclusive of the People. St. Peter calls the Body of Christians, *a Holy Priesthood*, and that as distinguished from their Ministers. 1 Pet. 2. 5. 1 Pet. 5. 1. so he calls the People God's ~~λαός~~, God's *Clergy*, 1 Pet. 5; 3. Hence the word *Clergy*; which Sense has been appropriated to Ministers. Did Men love the Scriptures more, and Mens Traditions less, there would be no Controversy about these things.

St. John calls those whom Christ hath wash'd with his Blood, by the Names of *Kings* and *Priests*, Rev.

1. 5, 6.
If the Holy Ghost never calls Gospel Ministers as such in the New Testament by the Name of *Priests*, why

why shou'd we do it? are we wiser than the Fountain of Wisdom? to say We are? O idolaters, come not into the *Mass*. The Papists abuse his Name to the most abominable Idolatry of the *Mass*. They ordain all their *Shavelings*, to the Office of the *Priesthood*, to offer up their *Bread-Idol* as a real Sacrifice for the dead and living. The Council of Trent anathematizeth all that say, there is no visible and external *Priesthood* in the New Testament. *De sacra ordinatione sacerdotum* A. 1563.

Let *Rome* glory in her *Priests*, who take upon them to sacrifice the real *Body* of Christ in their *Mass*, as they do his *mystical Body* in their *Masses*.

But it becomes not us who under the *Gospel* know neither *Priesthood*, nor *Altar*, nor *Temple*, besides Jesus Christ, to symbolize with an Idolatrous Church, which hates all *Compliances* with us, tho' in the most innocent Things.

The Reformed Churches abroad have abolish'd this Name; and are offended with the *English* for using it; but some People had rather speak in the Dialect of *Rome* than of the Reformed Churches, in *Conformity* to Christ and his *Apostles*.

We ordain *Ministers* to the whole *Ministerial Work*, and not deprive 'em afterwards of any Part thereof, as the *Presbyters* of the *Church* are. *Church Ministers*, the *Chancellors*, *Servants*. The narrow *Way* made broad by the *Burial Office*. *Falsifications* recanted at the *Grave*. *Charity* transform'd into *Cruelty*. *Presbyters* rob'd of their *Governing Power*, contrary to *Scripture* and *Antiquity*.

Arg. XI. OUR *Ministers* are ordain'd to the whole *Ministerial Work*, and no part of it is taken from 'em afterwards.

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But,

But it is otherwise in Episcopal Ordinations: The Ordainers commit the Keys of the Kingdom of Heaven to the Presbyters, saying, whose Sins ye forgive, they are forgiven, and whose Sins ye retain, they are retain'd. They give 'em Power to Minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord has commanded, &c. But they deprive them afterwards of the Power of Discipline, and entrust 'em with no judicial Administration in the Church.

The Presbyters have no Power left 'em to judge whom to baptize, and whom not, but must baptize all that are offer'd, tho' the Children of Jews, Infidels, Deists, Papists, &c. Engl. Can. 88: No Minister shall refuse to christen any Child according to the Form of the Book of Common Prayer that is brought to the Church, if he refuse he shall be suspended for three Months.

They have no Power to forbear giving the Lord's Supper to any one, how notorious an Offender soever, unless they will prosecute him at the Bishop's Court, not then, but for once; so that if he pay his Fees and be absolv'd there, tho' the Minister know him to be never so bad, he must give it him the next time. And the Prosecution is so odious and fruitless, that it is very rarely attempted.

They have no Power to call Persons to Repentance openly before the Church.

They have no Power to judge any Person to be excommunicate, nor to absolve any Person that is penitent after Excommunication, only they read the Lay-Chancellor's Sentences, sent them in the Bishop's Name, much like our Cryers in Civil Courts that publish the Orders of the Court. Yea, tho' they are satisfied in their Consciences that the Chancellor's Decree is sometimes unjust, and clavis errante, excommunicating a conscientious Person for scrupling a Ceremony, or absolving an impenitent Person who has committed for notorious Scandal, yet they must publish it or be suspended:

How inconsistent is this Restraint with the Power of remitting and retaining Sins, given them in Ordination? All the Power left 'em is the Privilege of being the Chancellor's Servants, to execute their Decrees, without examining whether they be right or wrong.

They have no Power to forbear pronouncing of all Traytors, Murderers, Adulterers, Drunkards, Oppressors, Papists, Atheists, perfused Persons, &c. (that never profess'd Repentance) at their Burial, *That God of his Great Mercy hath taken to himself the Soul of our dear Brother here departed, and that they have sure and certain hope of his Resurrection to eternal Life.* Can. 68. *Office for Burial.*

All that die in the Communion of the Church, and don't lay Violent Hands upon themselves, tho' they live never so wickedly, and die never so impenitently, go one way, (according to the Office for Burial) and that is the narrow Way to Life, which but few found in the Days of Christ, (Mat. 7. 13, 14) but now all find (if the Minister may be believ'd at the Grave) that have the Happiness to be in the Communion of the Church of England, and don't forfeit the Benefit of Christian Burial by Excommunication or Self-Murder, which few People do, except they be in a frenzy, and so make themselves away, or next Degrees to it, in not buying off a *damnable* Excommunication, if they happen to fall under it, which is but rarely, for some notorious Debancheries.

It is the Opinion of Bishop Jer. Taylor, Dr. Sherlock, and some others of the Church-Communion, that there is no such thing as saving Repentance upon a Death-bed, and if so, what ground of *sure and certain Hope* can there be of the Salvation of those who liv'd impenitently, while they enjoy'd Health and Opportunities of Sinning? According to the Scriptures, and the tenderest Sentiments of judicious Casuists, we may conclude that the greater part of those

who live in open Contradiction to the Laws of the Gospel to the very last, die under the incurable Plague of a hard Heart, and leave us no visible ground of sure and certain Hope concerning their Salvation. *Ez. 6. 9, 10. Prov. 1. 24, 25, 28. Zach. 7. 12, 13. Job. 8. 24.*

It is true, we ought to judge charitably concerning Mens final State, but Charity is no excuse for dangerous Error and Falshood. It can't be denied that the Clergy in their Sermons and Writings condemn abundance, whom at the Grave they pronounce saved. What a hard'ning is it to the Wicked when they hear the same Men, that in the Pulpit threaten Damnation to them, recant it all in their Application at the Grave, and pronounce them saved.

But to return from this Digression: The Presbyters are made meet Curates to the Bishops, and divested of that Power of the Keys, [or Discipline] which Christ committed to all Ministers equally, and are expressly given them in Ordination, in those Words, *whose Sins soever ye remit shall be remitted, &c. Vid. pr. for Bish. and Curates in the Liturgy.*

In short, the Deacons are made half Priests, and the Priests but half Presbyters, for they are depriv'd of the Power of Discipline, which yet is pretendedly given 'em in Ordination, and which is really given them in Scripture, and which they enjoy'd in the Primitive Church. *Basil. de vit. sol. cap. 23. Presbytero licet, si peccavero, tradere me satana. Ep. ad Heliod.*

I. As to the Scripture, I shall only note these two following ones, which invests Presbyters with the Government of the Church. *Hebr. 13. 17.* All such as watch over the Souls of God's People, and must give account to God for them, are intitl'd to rule over them. Now unless Bishops will say they only watch for Mens Souls, and are the only Men that must give an account, they cannot challenge to themselves the sole Rule over them. So *I Thes. 5. 12. Know them which labour*

Labour among you [επιστάθμης] and are over you, or have the Presidency over you, and admonish you. In this one Church of Theſſalonica there was not, επιστάθμης, but επιστάθμης. Not one chief Bishop or President, but the Presidency was in many. This Presidency [or Government] was in them that labour'd among them as the Presbyters did.

And the Censures of the Church were manag'd not by one chief [επιστάθμης] President, but by all in common who were to be esteem'd alike. Basil, who liv'd Ann. Dom. 370. upon the Words of Christ to Peter, feed my Sheep, hath this Remark. — He hath committed the same Power to all Pastors and Teachers, of which this is a convincing Evidence, that they do all equally bind and loose as well as he.

2. As to Antiquity, I'll mention one Passage in Jerome. If I sin, the Presbyter may, faith he, deliver me to Satan. The old Canons give to the Presbyters equal Power with the Bishop in Church Censures, that he could do nothing without their Concurrence. Conc. 4. carth. can. 23.

Doth not the Nature of the thing inform us who are best able to judge of the fitness of Persons to be admitted, and who shou'd be kept out; the Parish Minister who has personal Knowledge of his Flock, or the Bishop that lives twenty or thirty Miles off, or it may be at London, and possibly hath never seen their Faces?

If Mens Prejudices were remov'd, the Truth wou'd shine forth in its own native light.

Upon this Account also our Ordinations are better, because all the Ministerial Power is confer'd without arbitrary Limitations or Restrictions of Ministers in their Office.

the Presbyterical Oath, for the sake of which
the Presbyterical Oath is now made, is this
put into the Presbyterical Way in many. This Presbyterical
[of Government] was in effect when Presbyters were
as the Presbyteral.

C H A P. XII. And the Committee of the Church were informed by one of the Clergy [concerning] Presbyteral Oath in course. We don't swear those we ordain to yield Obedience
to their Ordainers, as Protestant and Popish Bis-
shops do. No Precedent for this Ecclesiastical Oath
in the New Testament, nor for 300 Years after
Christ. No English Statute for it. Presbyters
harder ty'd than hired Servants. This Oath in-
vented by Novatus the Heretic. This enslaving
Custom practis'd in the eighth Century. France
infected with it, condemn'd by the Council of Ch-
alons. **Conclusion.**

Arg. XII. **T**here is one thing more in which our
Ordinations have the Preference of
Episcopal Ordination: We administer no Oath to the
Persons Ordain'd, to oblige 'em to depend upon their Or-
dainers, and to yield to them Canonical Obedience, as the
Bishops do. For among other solemn Promises, which
the [Episcopal] Minister makes before God and the
Congregation, this is one: That he will Obey his Or-
dinary. The Bishop asks him, Will you reverently Obey
your Ordinary, that is your Bishop, and other chief Minis-
ters unto whom is committed the Charge and Government
over you, following with a glad Mind and Will their
Godly Admonitions, and submitting yourselves to their God-
ly Judgments.

The Priest answers, I will so do, the Lord being my
helper. This is the very same with the Promise made
by

by Popish Priests at their Ordination to obey their Ordinary. The Ordainer asks them one by one, *Will you promise Reverence and Obedience to me and my Successors?* To which the Priest answers, *I will. Promittis mihi & successoribus meis reverentiam & obedientiam? promitto.*

The Bishop asks every one of the Regular Clergy, *Will you promise to Reverence and Obey your Bishop or Prelate, your Ordinary for the time being?* To which he answers, *I will. promittis pontifici, vel prelati, ordinario tuo, pro tempore existenti, reverentiam & obedientiam? promitto. Pontif. Rom. de ord. presb.*

The Form of the Oath which they impose upon the English Clergy is this,

I A. B. do swear that I will perform True and Canonical Obedience to the Bishop of N. and to his Successors in all Things lawful and honest. Ego A. B. juro quod præstabo veram & canonicam obedientiam Episcopo N. ejusq; Successoribus in omnibus licitis & honestis.

The Obedience requir'd in this Oath is Canonical Obedience, or Obedience according to the Canons. These are the Laws by which they openly profess to rule the Church. And tho' the Words *Godly Admonitions* (or *licitis & honestis*) be put in, they signify no more than that our Obedience according to the Canons is godly, lawful and honest, and not that we are left to chuse which Canons we will obey; for there is no Canon that concerns the Clergy, but they are punishable for the Breach of it, which supposes an Obligation to Obedience.

But let us see upon what grounds the Bishop administers this Oath of Obedience to his Clergy.

1. What Precedent is there for this Oath and Recognition? Let 'em produce, if they can, *some Example in the New Testament for this Imposition?* Did the Apostles swear all the Presbyters they made, reverently to obey them? I trow not. How come fable

Men to swear those of the same Order with them to obey their Decrees, when the Apostles, those infallible Doctors of the Church, lay no such Yoke upon any Minister? They disclaim all Dominion over Peoples Consciences, and wou'd not lord it over God's Heritage, by administering Oaths unto 'em. This had been to incroach on the Rights of *Cesar*. 2 Cor. 1. 24. 1 Pet. 5: 3.

If the Bishops can't bring a Scripture Example for this *Oath of Ecclesiastical Allegiance*, we wou'd desire 'em to shew us some Example or Command in the New Testament, requiring one ordinary Minister reverently to obey another.

3. Or if they can't do that, let 'em shew one approved Example for this Oath, within the compass of the first 300 Years after Christ. So far were they from imposing it then, that we can produce Multitudes of Instances, wherein the Bishops and Fathers of those early Ages, and some of the next also, condemn all Oaths as inexpedient, if not unlawful. *Vid. Nazian. Orat. 43. Clem. Alex. Strom. 7. p. 150.*

4. If they can't produce any approved Examples of this Oath in the first Centuries, we desire to know by what Authority they do administer it? Nor by virtue of the *Act of Uniformity*, that makes no mention of it: Nor does any other *Statute* mention it, tho' there were several Statutes that were made in favour of Bishops, both before and since the Reformation. Nor can they derive their Power to administer this Oath from the *Canons of 1603*, for they speak nothing of it. 'Tis a precarious Power indeed, that is warranted neither by *divine* nor *human Laws*.

5. What has been said in the former part against the *Popish Oath of Obedience*, which is taken by the Priests to their Bishops, may be applied to this as being both of the same Original, having no Foundation

dation in Scripture or the purest Antiquity, but invented by ambitious Prelates to bring the Presbyters in Subjection, who by this Device are made their sworne Servants ; nay, hired Servants are not so strictly tyed to their Masters, as the Priests are to their Ordinaries or Ordainers.

Menial Servants are not bound by Oath as the Clergy are, so that a Parish-Priest is in some Respects more a Servant of the Bishop, than the meanest hired Servant is to his Master.

6. The first Instance that I can find of an Oath requir'd by ambitious Prelates to bind Persons to their Communion, is that of *Novatus* the Heretick, who swore all his Communicants not to return to *Cornelius* Bishop of *Rome*, which was about the Year of Christ 251. *Vid. Epist. corn. ad Fab. Antioch. in Euseb. Eccl. Hist. 6. 43.*

It was several hundred Years after, before the Bishops of *Rome* took up this Practice, to oblige Men to their Interests, under the Name of that of the Church.

The first of this kind that I meet with, is in the beginning of the eighth Century, concerning an Oath of Obedience taken by *Wilfrid*, alias *Boniface*, Bishop of *Mentz* (about the Year 719) to Pope *Gregory the Second*, who was the great Patron of Images, who excommunicated the Orthodox *Leo*, the Third Emperor, and drew *Italy* from his Obedience, because he was against Images. *Wilfrid*, alias *Boniface*, took the Oath following to that Pope.

‘ I *Boniface*, by the Grace of God, do promise to
‘ thee *Peter*, Prince of the Apostles, and to thy Vicar
‘ Pope *Gregory* and his Successors, by the Father,
‘ Son, and Holy Ghost, the inseparable Trinity, and
‘ this most Holy Body of thine, that I will exhibit
‘ all Faith and Purity of Holy Catholick Faith, and
‘ in Unity of the same Faith by the help of God
‘ will

will persist, and will no way consent, whoever persuadeth me against the Unity of the common and universal Church; but as I said, will exhibit my Faith, and Purity, and Concurrence to thee, and to the Interests of thy Church, to whom the Power of binding and loosing is divinely given, and to thy aforesaid Vicar and Successor in all Things.

Bin. p. 178.

By means of this Oath, the Nations were made subject to *Rome Antichristian*, in a lesser time than they were to *Rome Pagan*. Hence Dr. Willet makes this Oath a *Mark of Antichrist*. *Synops. contr. 4. q. 10.* the True Church, which subsisted in all Ages, had no recourse to this politick Method.

Some Bishops in *France* following this Example, affected the like Dominion over the Consciences of their Brethren, and requir'd an Oath of them at their Ordination, *viz.*

That they shoul'd do nothing against the Canons, and that they wou'd be Obedient to the Bishops who ordain'd em, and to the Church in which they were ordain'd.

The Council of *Chalons*, which was call'd by the Order of *Charles the Great*, in the Year 813. condemns this Oath as dangerous, and enjoyn'd the Bishops not to require it of their Clergy for the future. *Quod iuramentum, quia periculosum est, omnes unde inhibendum statuimus. Contil. Cabilon. can. 13.*

Quære, Whether the Oath which *English Clergy* men take to Obey the Bishops, does not deserve the Consideration of a Protestant Council, if not of a *British Parliament*?

The End of the Third Part.



THE HISTORY OF ORDINATION,

Begun by the late Reverend Mr. JAMES OWEN.

And now Publish'd by CHA. OWEN.

PART IV.



THE
HISTORY
OF
ORDINATION

By James Owen, M. A. James Owen.

THE NEW EDITION BY JAMES OWEN.

VI PART

long contyn'd with plato's in old switzerland
the church of england to this day has had
use of presbyters & bishops which
unscripturall & contrary to the reformation
has beene

CHAP. I. *The Opinion of contending Parties consider'd; the Case stated in several Propositions.*

1. *The Power of Ordination originally in Christ.*
Ordainers only deliver Possession.
2. *Jesus Christ ordain'd the Apostles.*
3. *The Apostles ordain'd Presbyters or Bishops.*
4. *These Presbyters or Bishops govern'd the Churches, prov'd first from Scripture, illustrated in five Things. Two Objections answer'd. Second from Antiquity.*
5. *Presbyters intrusted with the Ordaining Power, prov'd by Scripture Instances.*
6. *The Apostles ordain'd several Presbyters or Bishops, in particular Churches.*
7. *After the Apostolical Age, one Presbyter or Bishop was set over the rest. One Church had several Bishops.*



Will not here enter into the Controversie about the Ordination of Ministers, whether the Power of Ordaining be vested in Diocesan Bishops, or in Presbyters, or in both; but I will briefly consider what may be fairly alledg'd from Scripture and the Records of Antiquity in favour of each Party, and refer the Judgment of the whole to the impartial Reader.

They

They that plead for the Power of Presbyters to Ordain, urge the Identity of Bishops and Presbyters in the New Testament; that Presbyters have all along concur'd with Bishops in Ordaining, and do in the Church of *England* to this Day; and that Ordination by Presbyters can't be fairly denied without Unchurching all the Reform'd Churches beyond Sea, who have no Bishops.

Those that assert the necessity of Episcopal Ordinations, say, that the Apostles reserv'd the Government of the Church in their own Hands while they lived; that they confi'd this Power not unto Presbyters, but unto Bishops, whom they ordain'd in all Churches to succeed them in the Ecclesiastical Government, as they did *Timothy* at *Epheſus*, *Titus* at *Crete*, &c. that the Power of Ordination, which was exercised by *Timothy* and *Titus*, and not by the Presbyters, belongs to the Bishop alone, and is appropriated to them by the old *Canons*, and the general Practice of all Christian Churches in all Ages, until near Two Hundred Years ago, *Luther* and other Reformatory Presbyters usurp'd the Ordaining Power.

The Popish Writers, *Turrianus*, *Bellarmin*, *Petaviani* and others of that Communion, who are follow'd by some of our own, condemn all Ordinations by Presbyters as Nullities, and make Episcopal Orders essential to the Being of Churches and Sacraments.

Others, on the contrary, reject Ordination by Bishops of the modern Species as Unscriptural and Antichristian. Where then shall we find true Ministers? If we be determin'd by the Judgment of the Censurous and Bigotted of either side, we may sooner loose the Ministry it self than settle our Consciences, for though Extremes seem very distant, it's an easie and short Step from one to the other. They who in one Humour acknowledge no Ministers but such as bear the Episcopal Character, will in another Mood be as ready to appropriate the Ordaining

Power to Presbyters, and by another turn of Thought to disown both, as some among us have done.

For the necessary and just Vindication of all the Reformed Churches, namely, the Episcopal, whose Ministers are made by Bishops, and the Antiepiscopal, whose Ministers are ordain'd by Presbyters, I will give a short History of the Ordination of Ministers in these following Propositions.

Prop. I. *The Power of Ordination is Originally and Authoritatively in the Lord Jesus Christ.* His Gospel Ministers are his Servants. They derive their Qualifications, Commission, Call, and Opportunities from him alone, and to him they must give an Account of their Ministrations. It is easier to condemn one another, than to approve our selves faithful and diligent in the discharge of our great Trust. *The Ordainers give not the Power, they only Ministerially deliver the Possession to such Persons as are duly qualified and call'd to the Office.* They have no Power to admit such as Christ rejects, or to reject whom he admits. *Separate me Paul and Barnabas,* saith the Holy Ghost, *to the Work to which I have call'd them.* (a) *God Calls and Man Separates.* Therefore the first Question which the Bishop asks the Candidates for the Priesthood is, *Do you think in your Hearts that you be truly call'd according to the Will of our Lord Jesus Christ — to the Order of Priesthood?*

Prop. II. *Jesus Christ ordain'd and appointed Apostles, to whom he committed the supreme Ministry for the gathering, settling, and governing of the New Testament Churches.* We have their Commission in John 20. 21. *As the Father hath sent me, even so send I you.* And in Matthew 28. 18, 19. *All Authority is given to me in Heaven and in Earth; Go ye therefore and teach all Nations, baptizing them, &c.* Under teaching and baptizing,

(a) *Acts 13. 2. * See the Form of ordaining Priests.* which

which are two chief Parts of the Ministry, is comprehended the ordaining Power.

Prop. III. *The Apostles ordain'd Presbyters or Elders in all the Churches which they planted.* (b) *These were also Bishops.* That the Scripture Bishop and Presbyter are one and the same is evident, and will not be denied by the more judicious Defenders of Episcopacy. The same Persons are call'd (c) Presbyters and Bishops, and enjoyn'd to feed, or rule the Flock. So in Tim. 1. those who are call'd Elders or Presbyters (πρεσβυτεροι) in Verse the 5th are call'd Bishops; Verse 7th they have the same Qualifications, *Titus 1. 5, 6, 7. 1 Tim. 3.* and the same Work assign'd them, to oversee and rule the Flock. *1 Pet. 5. 1, 2.*

Nor do we read of any distinct Ordination of Presbyters and Bishops in the New Testament. One Ordination can impress but one Character. We read of the Ordination of Deacons (d) as distinct from that of Presbyters, which is an evidence that they are two distinct Orders; on the contrary, one and the same Ordaining Action can constitute but one, and the same Office (e) The Holy Ghost constituted the Elders of the Church of *Ephesus*, Bishops of the Flock, to whom the Government of it was committed.

Prop. IV. *The Presbyters or Bishops ordain'd by the Apostles in most if not all Churches, govern'd the Church in common;* this is evident from Scripture and Antiquity.

I. *From Scripture.* We have a clear and convincing Proof of this in the *Apostles Charge to the Presbyters of the Church of Ephesus*; the Government of which Church is acknowledg'd to be a Platform to all other Christian Churches. St. Paul having sent to *Ephesus* from *Miletum*, and call'd the Presbyters or Elders of

(b) *Acts 14. 23.* They Ordain'd 'em Elders in every Church and pray'd with fasting. (c) *Πρεσβυτεροι. Επισκοπευται.* (d) *Acts 6.* (e) *Acts 14. 23.*

the

the Church, he thus addresses 'em, *Take heed unto your selves and to all the Flock, over the which the Holy Ghost hath made you Bishops (f) to feed the Church of God, which he hath purchased with his own Blood.* Let it be here observ'd,

(1.) *This was the proper time for the Apostle to settle the Government of this Church, because he expected to see their Faces no more, for so he speaks Verse 25. I know that ye all, among whom I have gone Preaching the Kingdom of God, shall see my Face no more, or as it's rendred in the Form of ordering of Priests, I am sure that henceforth ye shall see my Face no more. (g).*

Hereupon the Elders took a solemn and final Leave of him with many Tears, sorrowing most of all for the Words which he spake, that they should see his Face no more. Verse 38.

I dispute not now whether he visited this Church again or not, 'tis certain he thought he should never see their Faces again, and therefore we may now expect his *last Thoughts* concerning the Government of this Church.

(2.) *He appoints no single Person to succeed him in the Government of this Church.* We are told by some, ' That the Presbyters did govern the Churches in common under the Apostles while they were able to take care of 'em, but that sometime before their Death they appointed single Persons to succeed 'em in the Government of the Presbyters.

To which I answer, that the contrary is evident in this place. The Apostle preaches his *Farewel Sermon* to the Presbyters of the Church of Ephesus, wherein he tells them their Duties towards their Flock, but not one Word of a superior *Bishop*, whom they should reverently *Obey*, but on the contrary he commits the

(f) *καὶ ὑμᾶς τὸ πρincipia τὸ μῆγος ἔτερον ἵκεσθε.* *Act 20. 17. 18.*

(g) *Edit. Lond. 1639. Lond. edit. for Bl. Pawlet. 1684. vid. 1st. Marg. p. 140.*

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Government of the Church wholly to the Presbyters, as the undoubted *Bishops* of it, whom the Holy Ghost, and not Man, had made, or appointed (h) *Bishops* over the *Flock*, to feed or rule (i) the *Church of God*.

He shun'd not to declare to 'em all the *Counsel of God*, (k) and if their necessary *Subjection* to a single Person, as their *Governour*, had been any Part of it, he had not suppress it at this Time, when he was taking his *final leave* of 'em.

(3.) *He commits the Government of this Church to the Presbyters in common.* He speaks to all equally, *Take heed unto your selves and to all the Flock, over the which the Holy Ghost hath made you Bishops.* They are all *Bishops* of the *Flock*, and are all *injoyn'd* to feed, or * rule the *Church of God*.

(4.) *This Government of the Church by Presbyters in common is an Appointment of the Holy Ghost.* So the Apostle tells the Presbyters of *Ephesus*, the *Holy Ghost hath made you Bishops*. It must therefore be a *Divine Establishment*, because it hath the *Spirit of God* for its *Author*; it's not a *prudential Constitution*, as that of *Bishops* in after *Ages*, but an *Ordinance of God*, which can't be *chang'd* by any *humane Authority*. *Great Allowance* must be made to *Rules of Prudence* in such *Things* as further the *Exercise* of that *Power*, which the *Holy Ghost* hath committed to the *Presbyters*, but *humane Wisdom* can establish nothing that is *destructive* of it. The *primitive Churches* gave a *Degree of Eminency* to one *Presbyter* above others, for *Order* and *Peace sake*, but not such as was *destructive* of that *Power* which the *Holy Ghost* gave unto the *Pastors of Churches*. This appears in the *Church of Alexandria*, in which the *Presbyters* made their own *Bishop*, as we shall shew anon, but they

(h) Εἰστε ιεροτέρας. (i) *To Rule the Church of God.* So the *Form of Ord. Priests. Old. Edit.* (k) *Acts 20. 27.* * *no requirement to Rule, Rev. 2. 27. Ps. 2. 9. 70.*

divested not themselves of their original Power, nor did they advance their Bishop into a higher Order, but they govern'd the Church in common with him.

(s.) *The Holy Ghost appointed the Government of the Church by Presbyters for a Remedy against Schism.* This appears from the Reason which the Apostle gives why the *Elders of Ephesus* shou'd oversee and rule the *Flock*; for, saith he, *I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock; also of your own selves shall Men arise speaking perverse Things, to draw away Disciples after 'em.* (l.) *Jerom* saith, that *Bishops were set up as a Remedy against Schism.* (m.) 'Tis certain that the Apostle makes no mention of this Remedy in the *first Epistle to the Corinthians*, in which he treats of *Schism*, and provides Remedies against it; nor in the *Epistle to the Ephesians*, wherein he treats of the *Unity of the Christian Church*, and of the several Orders of Ministers, which Christ hath appointed for the *Preservation of Unity.* (n.) *law abil nro nbdw 25thoq A 911 10*

He cautions the *Romans* against *Schism*, but no where mentions the remedy of *Superior Bishops.* (o) But in his last Discourse to the *Elders of Ephesus*, he bids the *Presbyters feed the Flock*, as the *Bishops* of it, to obviate those *Schisms* which he foresaw wou'd arise in that Church. *The Government of the Church by Presbyters* is the *Remedy* which the unerring Wisdom of the *Holy Ghost* has prescrib'd against *Schism.*

It must needs be the *aptest and most effectual*, because it is appointed by the *Holy Ghost*, whose Provisions are not *merely prudential*, like those of Mens devising, but are the *infallible Dictates of infinite Wisdom.* Men are short sighted, and therefore on trial of the *inaptitude of Means to their Ends*, change their *Thoughts* concerning 'em, and take new Mea-

(l.) *Act. 20. 28, 29, 30.* (m.) *Hier. ad Evagr.* (n.) *1 Cor. 3. 12. 28. Eph. 4. 11, 12, 13.* (o.) *Rom. 16. 17.*

tures. It is not so with the allwise God, who sees the End in the Beginning, and with whom is no variability nor shadow of turning.

Two things are objected to this *Divine Establishment* of Presbytery.

Obj. 1. It's not inconsistent, to say that *Timothy* was appointed their Ruler, or Bishop, and at the same time, that the *Presbyters* were made Overseers of the Flock under *Timothy*. (p)

Ans. Timothy was not Bishop of this Flock for several Years after this time, if the first Epistle to him was written after Paul's first Imprisonment at Rome, which Mr. Gips labours hard to make out; for, the great Argument for his being Bishop of Ephesus, is grounded on those Words in the 1 of Timothy 1. 3. *I besought thee to abide still at Ephesus when I went into Macedonia.* Now he endeavours to prove that this Journey to Macedonia, when Timothy was made Bishop of Ephesus, was none of those mention'd in the *Acts* of the Apostles, which concludes with Paul's two Years Confinement at Rome,* and he had been at least two Years detain'd in Judea, and in his way to Rome, (q) after he had committed the Government of the Church of Ephesus to the Elders of that Church.

The Rector is very inconsistent with himself, and one wou'd think had strangely forgot himself. He has written two Books; in which he endeavours to overthrow the old Chronology, and to prove that St. Paul's first Epistle to Timothy, which mentions his being left at *Ephesus* a supreme Governour, was written after his first Bonds at *Rome*; and now at a dead Lift is glad to have it taken for granted that he was Bishop of *Ephesus*, when the Apostle (in *Act. 20.*) committed the Government of that Church to the Presby-

(p) Mr. Gip's Defence of his Test. p. 51. * Add. 23. 30. (q) Add.
24. 27. and 27. 12.

ters, which was at least four Years before he was set at Liberty.

That he was no Bishop of *Ephesus* when *Paul* was at *Miletus*, (r) is evident, because the Apostle commits the *Episcopal Government* of that Church to the *Presbyters* of it, whom the *Holy Ghost* had made *Bishops* to rule the *Flock*, and he makes no mention of any superior *Bishop* he had set over 'em, which doubtless he would have done, had he appointed any single Person to succeed him in the Government of this Church and its *Presbyters*. This was the proper Time to declare his *Successor*, when he could oversee 'em no more, nor expected so much as to see their Faces any more. *Timothy* was now present, or not far from him, (s) and can it be imagin'd, that he should overlook their supreme *Bishop* at such a Time as this, and commit the Government to the *Presbyters*, without minding 'em of the *Obedience* they ow'd their *Dioceſan*. He tells 'em he *shunned* not to declare to 'em the whole *Counsel* of *God*, and then immediately subjoyns, that the *Holy Ghost* had made 'em *Bishops* of the *Flock*. (t) Therefore if the *Subjection* of *Presbyters* had been any Part of the *Divine Counsel*, he had not omitted to declare it in so necessary a Juncture as this was.

To put this Matter beyond all dispute, I will transcribe Mr. *Gips*'s own Words, who gives this account of the Church of *Ephesus*, and the Government of it. *The Apostle*, saith he, committed the Government of this Church in his absence unto these *Presbyters*, or *Bishops*; (u) and a little after, the *Apſtſt* being set at liberty (at *Rome*) and returning back from *Italy* to the *East*, and being now old, (*Philemon* Verse 9.) and finding that *Diviſions* every where increas'd and prevail'd, constituted *Timothy* *Bishop* of *Ephesus*, as doubtless he did the same in all other Places. * (w)

(r) *Act*s 20. 17, 28. (s) *Act*s 20. 4, 5. (t) *Act*s 20. 27, 28. (u)
Tert. nov. p. 47. * *1 Tim.* 1. 3. (w) *Ibid.* p. 48.

Here is a fair Confession that *Timothy* was not Bishop of *Ephesus* when the Apostle took his last Leave of the Presbyters of *Ephesus* at *Miletus*, never to see their Faces more. Therefore the Government of that Church was committed to the Presbyters without a superior Bishop. *Paul* could not oversee 'em, nor ever design'd to visit 'em any more, nor was *Timothy* yet made the Bishop, as Mr. *Gips* affirms and pretends to prove. It follows then, that the Apostle by the Direction and Command of the Holy Ghost, sett'd the Government of this Church in the Presbyters without a Diocesan Prelate. And to use Mr. *Gips*'s own Words, *Doubtless he did the same in all other Places.*

Obj. 2. Though it be granted that the Apostle left the Government at this time to the Presbyters of *Ephesus*, he afterwards alter'd it by settling *Timothy* Bishop there. For the first Epistle to *Timothy*, which asserts his Episcopal Power, was written long after the Congrels at *Miletus*, even after *Paul*'s Imprisonment at *Roma*. Being set at Liberty, he went to *Judea*, and thence thro' *Syria* to *Asia*. Being at *Troas*, 2 Tim. 4. 13. about to sail into *Macedonia*, he besought *Timothy* to abide at *Ephesus*. Shortly after, when in *Macedonia*, haply, or *Greece*, or somewhere thereabouts, he wrote this first Epistle to *Timothy*, giving him the necessary Orders, how he was to behave himself in the Charge lately committed to him. Thus Mr. *Gips* out of the Learned Dr. *Pearson*. (x).

To all this I answer,

1. This Objection grants what I plead for, that the Apostle committed the Government of the Church of *Ephesus* to the Presbyters of that Church, without a Superior Bishop. The Apostle ceas'd to govern it having taken his last Farewel; *Timothy* was not yet

(x) *Def. of his Tent. pref. p. 3.*

made their Bishop, therefore the Presbyters of Ephesus whom the Holy Ghost made Bishops of this Church were the sole and supreme Rulers. Dr. Pearson's Chronology, which Mr. Gips so zealously pleads for, establishes my Hypothesis.

2. Suppose the first Epist. to Tim. was written long after the Congress at Miletus, as the Dr. and Mr. Gips would have it, this proves not that the Apostles alter'd the Government of that Church. Because the Holy Ghost made the Elders of that Church Bishops over it to feed and rule it, without a Superior Bishop. This Establishment was never alter'd by the Apostles. For,

1. *The Holy Ghost is consistent with Himself.* He does not set up one sort of Government this Year, and another the next. Sudden Changes in humane Constitutions argue Imperfection in the Establishment and Defect of Wisdom in the Legislators, none of which can be imputed to the Holy Ghost and His Laws.

2. This Establishment was the *last* which the Apostle intended in that Church, for he had no Thoughts of seeing 'em again.

3. There is not one Circumstance in the whole Contexte that may seem to favour a *temporary Constitution*. The Apostle is leaving this Church, expecting never to see it more, and therefore takes care of its future Government, and appoints the Presbyters to be his *Successors* therein. If ever we may expect a *perpetual Establishment*, this is the time when the Apostle was configning the Government of it to others, who should succeed him in the oversight of it.

4. We may with good Reason affirm, that Timothy's Power over the Presbyters there was *occasional and temporary*, because he was an *Evangelist* whom all acknowledge to be *Superior to Pastors and Teachers.* *

* 2 Tim. 4. 5. Ephes. 4. 11.

And he was appointed to stay there to settle things in the Apostle's Absence. Observe the vast difference between the Apostle's committing the Government at *Mileus* to the Presbyters of *Ephesus*, and his appointing *Timothy* to stay some time there.

(1) When he charg'd the Presbyters with the Government of that Church, he took his last Leave of 'em, being assur'd he should *see their Faces no more*: when he appointed *Timothy* to abide there, he design'd in a little time to visit that Church, for so he speaks, *These things write I unto thee, hoping to come unto thee shortly.* (y)

It's more reasonable to expect a *perpetual Settlement*, when the Apostle intended to see the Church of *Ephesus* no more, than when he design'd to visit it in a little time. The *Patrons of Episcopacy* do own, that originally *Bishops* and *Presbyters* were the same, but that the Apostles settl'd Superior *Bishops* over the *Presbyters*, when they could *oversee the Churches no longer*. (z)

We agree that the most proper Season of settling the Government was when they could *oversee the Church no longer*, which was the Case of the Church of *Ephesus* when the Apostles committed the Government of it to the Presbyters; but when he left *Timothy* there he had not quitted the oversight of it, for he intended to return again. This one Consideration is sufficient to determine what Government the Apostle settled at *Ephesus*: he left *Timothy* there when he had not quitted the Government of that Church; he committed the oversight of it to the Presbyters when he resign'd the Government, as knowing he should *see their Faces no more*. Therefore the Presbyters of *Ephesus* were the Apostle's *Successors* in the Government of that Church, to whom

(y) 1 Tim. 3. 14. and 14. 13. (z) Hall's Episcop. 2. part. p. 21.

the Holy Ghost committed the Charge of it, and not *Timothy*, who was left there to supply the Apostle's Absence for a short Season. If the Form ordain'd for the Church's Administration by the Apostles be of universal and perpetual use, as Bishop Hall saith it is, (a) and in Reason it ought to be, the Government of the Church by Presbyters in Parity, is of divine Right, universally and perpetually obliging.

2. Observe the different Form of Speech used, in committing the Government to the Presbyters of Ephesus, and to *Timothy*. The Holy Ghost is said to make or constitute the Presbyters Overseers or Bishops of the Flock to feed or govern the Church of God. (b) Here's a plain divine Appointment. But when *Timothy* was left there no such Words are used; all that is said of him is this, that *Paul besought him to abide still at Ephesus*, (c) he doth not *injoyn*, but *beseech* him. When the Apostles besought the Evangelists, their Fellow-helpers, to go to some particular Church, they did not oblige 'em by any *Divine Command*, but intreated 'em as Brethren, who were at liberty to comply or otherwise, as they saw occasion. Thus *Paul besought Apollos greatly to go to Corinth*, (d) but he judg'd it not convenient. If *Timothy* had been Bishop of *Ephesus* he needed no Entreaties to abide among his Flock, which he was oblig'd to do by Virtue of his Office; but the Apostle intreats him as a Person that was at Liberty, and under no particular Engagements to the Church of *Ephesus*, any more than to the Churches of *Macedonia* and *Achaia*, to whom the same Apostle sent him to *Establish and Comfort 'em*. (e) When he was under an indispensable Obligation, he sent Commands unto him, and not Intreaties. (f)

(a) *Div. Rights of Episc., Postulat.* 3. (b) *Acts 20v. 28.* Καὶ εἰσερχόμενος προσενεγκεῖται. (c) *1 Tim. 1. 3.* παραγγέλλεται προσερχόμενος. (d) *1 Cor. 16. 12.* πολλὰς παραγγάλλεται πάρεστι. (e) *1 Thess. 3. 2.* *Acts 19v. 21.* (f) *Acts 17. 15.*

But he lays no Command upon him to abide there, and if he had, it will not prove him *Bishop* of *Ephesus*, for he and *Silus* are said to abide still at *Berea*, though they made but short stay there, (g) and were no *Bishops* of it.

In like manner St. Peter exhorts the *Presbyters* to feed or govern the *Flock*, and (h) to perform the *Office of Bishops*. The *Presbyters* of *Thessalonica* were the *Governors*, (i) of the *Church*. We read also in the *Epist. to Timothy*, of the *Presbyters* that *Rule well*. (k).

II. *From Antiquity.* *Jerom* affirms, that the ancient *Church* was govern'd by the *Common Council* of the *Presbyters*. (l)

In this Sense we are to understand *Ignatius*, when he faith, that the *Presbyters* presidèd in the place of the *College of the Apostles*. (m)

Again, *The Presbyters* are as the *Council of God*, and the *Bond of the Apostles of Christ*. (n)

The Constitutions of the Apostles, (o) which are confessedly ancient, do assign unto the *Presbyters* a double Portion to that of the *Deacons*, in Honour of the *Apostles of the Lord*, whose Place they hold, as the *Bishops*, *Councillors*, and the *Crown of the Church*, for they are the *Senate and Council of the Church*.

Cyprian writes to *Cornelius*, *Bishop of Rome* and to the most flourishing *Clergy* presiding with him. (p)

Bishops did nothing of Moment without their *Presbyters*, no nor without their *People*, as *Cyprian* speaks of himself, I have determin'd since my first en-

(g) *Acti.* 17. 14, 15. *1 Corin.* (h) 1 *Pet.* 5. 1, 2. *1 Tim.* 5. 17.

(i) 1 *Thes.* 5. 12. *επίσκοπος.* (k) 1 *Tim.* 5. 17. *οἱ καλῶν επίσκοποι.*

(l) *Communi Concilio Presbyterorum gubernatur Ecclesia.* *Hier.* ad *Evagr.* (m) *οἱ τέσσερεις τῶν ἀποστόλων.* *Ignat.* ad *Magnes.*

(n) *οἱ πρεσβύτεροι οἱ συνίδειοι θεοῦ. Εἰ σύνιδειοι ἀποστόλων κεῖται.*

Ignat. ad Trallens. (o) *παπάς, ... ἡγέτης, τοι τόπος φυλακών, --*

ποιησαντες αυτον τοις επιτροπας. *Conf. Apost.* 11. 28. *vid. Ibid.*

cap. 26. (p) *Floreatissimo Clero tecum praesidenti.* *Cyprian. Epist.*

55.

trance on my Episcopal Charge to do nothing by my own private Judgment without your Counsel (meaning his Presbyters) and without the Consent of my People. (q)

By the African Canons, Bishops were forbidden to hear any Man's Cause without the Presence of his Clergy, and the Decree of the Bishop was void, unless it were confirm'd by the Presence of the Clergy. (r)

Prop. V. As the Scripture Presbyters were made Governors by the Apostles, so were they entrusted with the ordaining Power. The Commission given 'em includes this Power, for it is the same with that of the Apostles, excepting only the extraordinary Parts of their Ministry, which was proper to 'em and ceas'd with 'em.

The Apostles Commission is in Mat. 28. 18, 19, 20. *All Power is given unto me in Heaven and in Earth, go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the World. Amen. Observe,*

1. This Commission was given unto the Apostles and unto their Successors in the Gospel Ministry unto the end of Time, for so the Promise runs, *I am with you always even unto the end of the World.* The Commission and Promise are of the same Extent.

The Apostles were not to continue to the end of the World in their own Persons, but in their Successors.

2. The principal Parts of the Ministerial Office are here mention'd, Preaching and baptizing. Preaching the Gospel of Salvation, is the main and chief Part of a Minister's Work. The Sacraments are

(q) *Sine consilio vestro & sine consensu plebis mea.* Cyprian. Epist. 6. (r) *Irrita erit Sententia Episcopi, nisi Clericorum presentia confirmetur.* Carth. Conc. 4. 23.

Seals to the Doctrine of the Gospel, and 'tis a greater Work to publish the Doctrine than to apply the Seals. Therefore St. Paul saith, that Christ did not send him to baptize but to preach (f). Jesus Christ himself preached, but did not baptize (t). Preaching only therefore is mention'd by St. Mark, Matthew's Abridger, as including the whole Ministerial Work. *Mark 16. 15. Go ye into all the World, and preach the Gospel to every Creature.* So *Gal. 1. 16.* (w)

3. Under these principal Parts of the Ministerial Office, are included all other Ministerial Powers, such as administering the Lord's Supper, governing the Flock, ordaining other Ministers, &c. Either they are not contained in this Commission, or they are included in the Power of Preaching, which in other Places is put for the whole Office of the Ministry. 'Tis certain the *Ordaining Power* is included in this Commission, for the Promise is made to the Apostles and their Successors *unto the End of the World.* Therefore they are impower'd to constitute Successors in the ordinary Parts of their Ministry, to which *Ordination* is subservient as the *Mode of Entrance* into it.

4. It hence follows, that all that are admitted into this sacred Function of dispensing the Gospel, have the whole Ministerial Power committed to them, even all that Power which the Apostles were to transmit to their Successors. The Office is but one, and cannot be divided. They who are impower'd to dispense the Gospel, have Power also to apply the Seals; and they who are authoriz'd to administer the Sacramental Seals, are made Judges of their own Acts, and consequently must judge of the Fitness of those that receive the Sacraments, which is an *Act of Government*; all Ministers have the Keys of the Kingdom of Heaven given 'em, (x) by

(f) *1 Cor. 1. 17.* (t) *John 4. 2.* (w) *Rom. 10. 15. Vid. 10. 42. Ephes. 3. 8.* (x) *Matt. 16. 19. John 20. 23.*

which is signified all Ecclesiastical Power, (y) not only the *Key of Doctrine*, which it is confess'd Presbyters have committed to them, but the *Key of Jurisdiction and Order*, for Christ gave them together without Distinction. *Act. 14. 23. 2 Cor. 1. 22. 1 Tim. 5. 17.* That the Power of *Ordination*, as well as that of *Preaching* and *Baptizing*, is committed to Presbyters by this Commission, is evident, because they exercis'd this Power: they not only preach'd the *Gospel* and administered *Sacraments*, but laid on *Hands* for the *Ordaining* of *Ministers*. We have two express Examples of Presbyters *Ordaining* in the *New Testament*.

1. The first is in *Acts 13. 1, 2, 3*. There were in the Church at Antioch certain Prophets and Teachers, as *Barnabas*, and *Simeon*, called *Niger*, and *Lucius of Cyrene*, and *Manaen*, (*Herod's Foster-Brother*) and *Saul*. As they ministered to the Lord, and fasted, the *Holy Ghost* said, Separate me *Barnabas* and *Saul* for the Work whereunto I have called them. And when they had fasted and pray'd, and laid their *Hands* on them, they sent them away.

Observe here, 1. The Nature of *Ordination*, it's the solemn Separation of fit Persons for the Work of the Ministry, by *Fasting*, *Prayer*, and *Imposition of Hands*.

2. The Ordained are *Barnabas* and *Saul*, who had an extraordinary Call before this Time, by Virtue of which they were Prophets, if not Apostles (z). But now they are commanded to submit to the ordinary Method of Admission into the Ministry, for a Pattern of *Ordaining* Ministers to the *Gentile* Churches. (a).

3. The Ordainers were *Prophets and Teachers*. It's not mentioned who were the Prophets, and who the Teachers, but there were both in this Church at *Antioch*. *Prophets* were extraordinary Officers, *Teachers*

(y) *Isaiah 22. 22. Rev. 3. 7. Camer. Myroth. p. 40, 41. (z) Act. 9. 17. and 21. 18. Gal. 1. 1, 12, 15, 16, 17. 1 Cor. 15. 8. 9. (a) Lightfoot, Vol. 1, p. 289.*

were ordinary *Presbyters*. (b) *Teachers* are distinguished from *Apostles*, *Prophets*, and *Evangelists*, and therefore they are ordinary Ministers of the New Testament. These join the *Prophets* in Ordination. All therefore that are *Teachers* by Office, have Power to ordain. *Prophets* are ceased, and can have no successors in the Church; the whole Power of Ordination therefore devolves on the *Teachers* or *Presbyters*.

104. The *Teachers* in Ordaining here, do nothing but what they are commanded of God. The *Holy Ghost* said; unto whom? Unto the *Prophets* and *Teachers*, as they ministered unto the Lord; and they, that is the *Prophets* and *Teachers*, laid their Hands on them. It follows, (Acts 13. 4.) They were sent forth by the *Holy Ghost*.

Such therefore as are regularly ordain'd by *Presbyters*, are sent forth by the *Holy Ghost*. Here is a *Command* and an *Example* of *Teachers* or *Presbyters* Ordaining, and nothing more can be desir'd. A *Command* without an *Example*, or an *Example* without a *Command* had been sufficient, but here is both, that the Mouth of Gainsayers may be effectually stop'd. Nothing can be more clear than this Scripture; but no Duty is so plain, nor Article of Faith so express, but the Wit of Man may devise something to elude it. *Turrian* the *Jesuit* being gravell'd with this plain *Testimony*, attempts to avoid the Force of it, by making the *Prophets* here to have been *Bishops*, who were the *Ordainers*, and the *Teachers* to have been meer *Presbyters*, and that these were *Paul* and *Barnabas* who were now consecrated *Bishops*. (c). We accept his *Concession*, that the *Teachers* are meer *Presbyters*; but that *Paul* and *Barnabas* were such, we deny, and have proved the contrary of *Paul* already. He was cer-

(b) Eph. 4. 11. 1 Cor. 12. 28, 29. (c) Vid. Sadeel. de legit. Pastor. vocat. p. 600.

tainly a Prophet, and probably an Apostle before, as may be fairly deduced from the Scriptures above-mention'd, and is acknowledg'd by the Learned Bishop Pearson, (d) and others. *Barnabas* was his Senior and equal. That the Prophets were extraordinary Officers we grant, but they were no Bishops, nor do the Bishops pretend to be Prophets any more than the Presbyters do.

Others wou'd elude this Instance of Ordination by Presbyters, by making Prophets and Teachers to be one and the same in this Place, *They were Teachers*, saith one, *that is*, ordinary Ministers, *but call'd Prophets*, because they receiv'd a special Command to ordain *Barnabas and Saul*. (e) This is to confound what the Holy Ghost distinguishes. *Luke* saith there were Prophets and Teachers in the Church at *Antioch*, not Prophets only, to whom the *Revelation* came, (f) but Teachers also, who are commanded to ordain. The Command given them to ordain, cannot make them Prophets; nor can it be prov'd that the *Holy Ghost* inspir'd all the Teachers, but he spoke to one or more of the Prophets, that they and the Teachers should ordain *Barnabas and Saul*. Had they been all Prophets, it had been enough to say, *there were Prophets in Antioch*, or *there were Prophets who were also Teachers*. But *Luke* mentions Prophets and Teachers, who are distinguished in other Places. * All Prophets were not Teachers in the Church, nor all Teachers Prophets. *Philip's* seven Daughters were Prophets, but no publick Teachers. It's ingeniously confess'd by this Gentleman, because it can't be deny'd, that the *Ordainers* here were ordinary Ministers, and that they had a special Command to ordain, which is sufficient to my Purpose.

(d) *Annal. Paul.* p. 2. (e) *Gips's Tentam.* Nov. p. 10. (f) *Dixit Spiritus per Prophetas istos.* *Grot.* in *Act. 13.* * *Ephes. 4. 11.* *1 Cor. 12. 28.* *29.* *Luke 22. 66.* *Acta 22. 5.*

The Second Instance of Presbyters Ordaining, is in 1 Tim. 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery.* It's to be noted here,

1. That *Timothy* was ordain'd by the Presbytery, as a College of Presbyters, for so ~~Presbyterium~~ signifies in the New Testament; and in that Sense *Cornelius* uses the Word *Presbyterium*, for the Senate of Presbyters, as distinguished from Bishops. (g) It is true, *Paul* also laid Hands on *Timothy*, 2 Tim. 1. 6. *Stir up the Gift of God, which is in thee by the putting on of my Hands.* But he either joyn'd the Presbytery with him, which proves their Ordaining Power, or they laid Hands on him some Time after the first Imposition of Hands by *Paul*. He laid Hands on him to confer the extraordinary Gifts of the Holy Ghost, which were given by the Apostles Hands, and which he is exhorted here to stir up: As *Paul* himself received the Holy Ghost, by the laying on of the Hands of *Ananias*. * This extraordinary Gift impowered them to preach the Gospel, as *Paul* and *Timothy* did, but did not hinder their submitting to the ordinary Way of entering into the Ministry. Thus *Paul* and *Barnabas* were ordained by *Prophets* and *Teachers*, or *Presbyters*, and *Timothy* by the laying on of the Hands of the Presbytery, or Presbyters, which is the same thing. Here is a perfect Agreement between the Ordination of *Paul* and *Barnabas* Apostles, and of *Timothy* an Evangelist; both the one and the other are ordain'd by *Teachers* or *Presbyters*.

2. As Presbyters ordain'd *Paul* and *Barnabas* by the Appointment of the Holy Ghost, so was *Timothy* ordain'd by the Presbyters according to the same Divine Appointment. The Gift of an Evangelist was given him by *Prophecy*, that is, by the Dire-

(g) *Placuit contrahi Presbyterium; adfuerunt etiam Episcopi quinque.* Cypr. in Epist. 46. * *Act: 9. 17, 20.*

ction and Command of the Holy Ghost speaking by some Prophet unto the Presbyters, to separate *Timothy* to the Work of the Ministry, as he did by the Prophets to the Teachers at *Antioch* to separate *Paul* and *Barnabas*. Thus *Theophilact* explains this Place, By Prophecy, that is, saith he, by the Command of the Holy Ghost (h).

It's evident from these two Instances, which are more than can be produced in the New Testament for Ordination by Bishops, that Presbyters did ordain *Apostles* and *Evangelists* by the Appointment of the Holy Ghost, much more may they ordain Presbyters or ordinary Ministers.

Obj. It will be said, they ordain'd under the Direction of Prophets and Apostles.

It was fit they should do so, while there were such in the Church; but now Prophets and Apostles are ceased, and have left no Successors in the Apostolical and Prophetical Functions, as such. They had not admitted ordinary Presbyters to joyn with them, if they had not a Right to ordain, much less would they have suffer'd themselves to be ordain'd by them. The Holy Ghost, when he commanded the Presbyters to ordain, enjoyn'd them nothing but what was proper to their Office, as intrusted with the Keys of the Kingdom of Heauen. He did not call them to any foreign Work, but to the proper Work of Gospel Ministers, to *consign* that *Trust* to others which had been first committed to them. The Holy Ghost did not call *Laymen*, but *Ministers* to ordain *Ministers*.

Others say, the Apostles reserv'd the Ordaining Power to themselves, and committed it to *Timothy* and *Titus*, and to other Bishops as their Successors.

It's plain from the Instances I have given, that they did not reserve it to themselves in exclusion of

(h) *Theophil. in 1 Tim. 4. 14. Spiritu Sancto jubente.*

the Presbyters. *Paul* and *Timothy* were both ordain'd by *Presbyters*, and can they be supposed to exclude *Presbyters*, who were separated to the Service of the Gospel, by the Hands of *Presbyters*? *Timothy* was left at *Ephesus*, and *Titus* at *Crete*, with Powers to ordain Ministers *; *Not in exclusion* of the *Presbyters*, whom the Holy Ghost had authoriz'd to ordain, as we have prov'd, but *in Conjunction* with them, where there were *Presbyters*. It does not appear there were any at *Crete*, when *Titus* was left there. It seems there were some at *Ephesus*, but they were leavened with false *Doctrine*, † and needed the *Restraint* and *Conduct* of the *Apostle*, or an *Evangelist* in his *Absence*, who were both superior to *Presbyters* ‡. Nay, the *Apostle* might have depurated an ordinary *Presbyter*, to correct the disorderly *Teachers* at *Ephesus*, and to regulate the *Male-Administration* of *Ordination* and other *Gospel Ordinances*, but not to deprive the *Orthodox Presbyters* of the *Powers* which the *Holy Ghost* had given them. The *ordinary Ministers* did in a manner constantly need the *Conduct* of *Apostles* or *Evangelists* and *Prophets*, until the *Canon* of the *New Testament* was finished, which makes the *Man of God* perfect in the want of those *infallible Directors* of the *Churches* and their *Pastors*. What they delivered, *viva voce*, by *Word of Mouth*, is now contain'd in their inspir'd *Writings*.

Prop. IV. *The Apostles ordain'd several Presbyters or Bishops in most, if not all the Churches*. The Twelve, on whom *St. Paul* laid his Hands, seem to have been ordain'd *Presbyters* of *Ephesus*, *Acts* 19. 6. There were several there, as appears from *Acts* 20. 17. There were *Bishops*, or *Presbyters* in the *Church of Philippi*, *Phil.* 1. 1. So in *Thessalonica*, *1 Thess.* 5. 12.

* *1 Tim.* 5. 22. *Titus* 1. 5. † *1 Tim.* 1. 3. + *Ephes.* 4. 11.
2. *Tim.* 4. 5.

And

And perhaps at the first Conversion of Cities; as Bishop Downham observes; the whole Number of Convers did not much exceed the Number of Presbyters plac'd among them (i).

Nazianzen saith, That in his Time the Church-Governours were almost more in Number than those that were subject to them. (k)

The Reason of multiplying Presbyters in the ancient Church, seems to have been the propagating of the Gospel in the Neighbouring Places. This is mention'd by Clemens in his Epistle to the Corinthians; They (i. e. the Apostles) ordained the first Fruits of such as believ'd, to be Bishops and Deacons, to minister unto them that should afterwards believe. (l)

Whether the Apostles appointed single Persons to be Pastors in any of the Churches, may be justly doubted. For we read of several Bishops or Presbyters of Philippi, (m) but of no Superiority of one above the other. The same seems to have been the State of the Church of Corinth. At Ephesus we find Timothy a single Person, but it cannot be proved that he was stated Pastor or Bishop of that Church, because,

1. We find several Bishops there, *Acts* 20. 28.
2. Timothy was an Evangelist, *2 Tim.* 4. 5. And an Evangelist was superior to Pastors, *Eph.* 4. 11.
3. He is call'd away from Ephesus, and Tychichas is sent thither in his Room. *2 Tim.* 4. 12.

Nor does it appear that Titus was the Pastor of any single Church in Crete, but was left there by the Apostle to ordain Elders in every City, where there was a sufficient Number of Christians to form a Church, *Titus* 1. 5. This he did as an Evangelist, su-

(i) *Def.* 3. 1. (k) ναὶ εἰς σχιδῶντας καὶ αὐτοὺς ἀποστέλλεις
εὐχετῶν Ορατ. 1. p. 15. Edit. Basil. Herwegh. (l) *Ep. ad Coriath.* (m)
Phil. 1. 1.

perior to the ordinary Pastors, or Elders of the City Churches, whose Power was confin'd to one Church; but that of the Evangelists was more extensive to any Church, City, or Place, whither the Apostles sent them.

Thus *Titus* was appointed to ordain Presbyters in the several Cities of *Crete*, and was sent afterwards to *Dalmatia*; (*2 Tim. 4. 10*) intrusted with the same Powers, namely, to preach the Gospel, to ordain Ministers, and to set in order what was wanting in the new planted Churches.

That Evangelists did ordain, is acknowledg'd by the learned Assertors of Episcopacy, and affirm'd by *Eusebius*, who says, *They did preach Christ to those who had not yet heard the Word of Faith, they delivered unto them the Holy Scriptures, ordain'd Pastors, to whom they committed the Charge of the New Converts* (n). The same Power is ascribed to Evangelists by the *Constitutions* that go under the Name of the Apostles, in these Words, *Anianus* is ordain'd first Bishop of *Alexandria* by *Marc* the Evangelist, and *Avilius* the Second by *Luke*, who was also an Evangelist. (o).

Some conceive that the Angels of the Seven Churches of *Asia*, in *Rev. 2d* and *3d* Chapters, were single Persons; but that may with good Reason be doubted also, because that in *Ephesus*, one of those Churches, we find several Bishops, as we observed before: Besides, *Angel* must be taken collectively for all the Ministers, except we imagine the Presbyters to be unconcern'd in those Epistles, which are directed no less to the Churches than to the Angels.

(n) *Euseb. Eccl. Hist. 3. 37.* (o) *Constit. Ap. 7. 46.*

The learned *Grotius* affirms, that the Apostles appointed several Bishops in one City, in Imitation of the *Jews*, who had in every Synagogue a chief Ruler, of which there were more than one in several Cities. (p). And this continu'd for some Ages after, for *Epiphanius* observes, that at *Alexandria* they had but one Bishop, whereas there were two in other Cities (q).

Dr. *Hammond*, a Man of excellent Learning, says there were two Churches and Bishops in many Cities, one of *Jews* and another of *Gentiles*, in the Apostles Time and afterwards: So that according to him, there were as many Bishops as there were Churches.

Prop. VII. *In the Ages after the Apostles one Presbyter, or Bishop was set over the rest.* *Jerom* proves out of the Epistles of St. *Paul* and St. *Peter*, and St. *John*, that Bishops and Presbyters were the same at first, but that afterwards one was chosen and set over the rest, as a *Remedy against Schism* (r). And in another Place he says, This was done, not at one Time, but by little and little; that the Roots of Dissention might be plucked up, the whole Pastoral Care was devolved upon one (s).

If superior Bishops was a Remedy against Schism, it seems strange the Apostle should overlook it in the Epistles to the *Corinthians* and the *Ephesians*, in both which he prescribes excellent Remedies against the growing Schisms of those Times (t). In those two Epistles he mentions the several Orders of Gospel Ministers, (u) but not a Word of Bishops. Nor is there any mention of any such Officer in *Clemens* his Epistles to the *Corinthians*, tho' written on the same

(p) *Grot. de Regim.* t. 1. 2. (q) ἡ τὸν Ἀλεξανδρεῖαν ὃν ἀποκόπεις εἰχει, ἡς αἱ ἀλλαγαὶ πέπει. (r) *Hieron. ad Evagr.* (s) *Coment. in Tit.* --- *pauatini vero ag unum omnem sollicitudinem esse delatam.*
(t) 1 *Cor.* 1, 2, 3. *Chap. Ephes.* 4. (u) 1 *Cor.* 12. 28. *Eph.* 4. 11.

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Occasion. Lamentable Experience has convinc'd the World how ineffectual a Remedy the Office has prov'd, and how the pious and prudential Institution has been so far from answering the Intention, that it hath prov'd the Occasion of dividing the Christian World, and of setting up the tyrannical Bishop of *Rome*, the Head of the Antichristian Apostacy.

Hilary, the *Roman Deacon*, who flourish'd under Pope *Damasus*, acknowledges that the *ancient Bishop* was only the *first Presbyter*, and gives this as the Reason, *Why the Apostle to Timothy subjoins the Order of Deacons after that of Bishops, because, saith he, there is one Ordination of a Bishop and Presbyter, for they are both Priests, but the Bishop is the first* (w). The same Author confesses, *That the Ordinations of his Time did not in all Things agree with the Writings of St. Paul, because at first Presbyters were call'd Bishops, &c.* (x).

This Testimony of *Hilary* is the more considera-
ble, because it's confirm'd in Substance by Pope *Damasus*, who in his Book *De Gesris Pontificum*, hath these Words, *St. Peter ordain'd two Bishops, Linus and Cletus, who in their own Persons should perform all sacred Offices to the Roman People* (y). It's true, these Words are not to be found in the printed Editions of that Book.

But they are in all the Manuscript Copies, and so they are cited by *Marianus Scorni*, as *Isaac Vossius* as-
sures us, who adds, *That the Succession of Bishops at Rome in a single Person begun under *Evagistus*, when before his Time two or three sat together.* (z).

(w) *Hilar. Diac. in Tim. 3. Episcopi & Presbyteri una ordinatio est.* (x) *Non per omnia convenientia Scripta Apostoli Ordinatio quæ nunc in Ecclesia est.* *Hilar. Comment. in Eph. 4.* (y) *Hic (Petrus) ordinavit duos Episcopos Linum & Cletum, qui præsentialiter omnne ministerium Sacerdotale in urbe Roma populo supervenienti exhiberent.* (z) *Vid. II. Voss. contra Blond. Ep. 2. in Clerici edit. Patr. Apost. Vol. 2. p. 443.*

This

This shews what vile Arts have been used to corrupt the Ancients, that they might speak nothing in disparagement of the Hierarchy (a). At *Antioch* also *Ignatius* and *Evodius* were both Bishops at the same Time.

As the Bishops grew in Power and Greatness, they were less able to bear Rivals, and therefore generally affected to have the Government of Cities in single Persons. At length the Council of *Nice* made a Canon, *That there should not be two Bishops in one City* (b).

And yet this Canon allows such Bishops of the Cathari as returned to the Catholick Church to retain the *Episcopal Honour* with the *Consent of the Catholick Bishop*; or if this did not please him, he should provide for them the *Place of a Country Bishop or Presbyter*.

By which it appears, they did not think it simply unlawful that there should be two Bishops in one City, but they were willing to please the City Bishops, who, as will appear anon, were grown very tender of their Prerogatives in the beginning of the Fourth Age.

Nor was this Canon so strictly observ'd, but in several Cases two Bishops were afterwards allow'd to be in one City.

Thus the Council of *Ephesus*, after the Election of *Theodorus*, suffers *Eustachius* to obtain the Honour of Episcopacy, as appears by the Epistle to the Synod of *Pamphilia*.

Alexander and *Narcissus* were both of them Bishops of *Jerusalem* at the same Time. (c). In like manner was *Austin* chosen to be Coadjutor to *Valerius* Bishop of *Hippo*, at his own Desire, when he found him-

(a) *Const. Clem.* VII. 46. & *Baron.* ad *An. 45.* (b) *τίς μὴ τὸν δύο ἀπόκοντα ὄντα*, *Conc. Nie. Can. 8.* (c) *Niceph. Eccles. Hist. 5. 26.*

self disabled with Age; *Austin* for some time scrupled it, as being not agreeable to the Custom of that Age, but being told that this was not unusual, but agreeable to several Examples of the *African* and *European* Churches, he consented, and was created not only Successor to *Valerius*, but his Colleague in the Episcopal Care (d).

Gregory Nazianzen assisted his Father in the Government of the Church of *Nazianzum*, with an Intention not to succeed him (e).

Austin the Monk ordain'd *Lawrence* for his Successor in his Life-time (f).

Meletius Bishop of *Antioch* offer'd unto *Paulinus*, who had separated Assemblies, that for the healing of Breaches, he should share with him in the Episcopal Power, on Condition the Survivor should succeed.

A Council of *Capua* ordered, that *Flavian's* and *Evagrius* their Congregations should live together in loving Communion, as *Peter* and *Paul* are said to have done at *Rome*.

Bisi Bishop of the *East Angles* being yet alive, but infirm, *Aecci* and *Badwine* were both of them elected and consecrated in his Place. (g).

The *Novatians* had *Sisinius* at *Constantinople* for their Bishop in *Chrysostom's* Time (h).

So the *Catholicks* and *Donatists* had their Bishops in the same Cities, as *Austin* affirms (i). He also mentions, how the Orthodox Bishops in the famous Conference with the *Donatists* at *Carthage*, promised to admit their Bishops, on their Repentance, for their Colleagues to govern the Church jointly, and

(d) *Creatus est Augustinus Nontantum Va'rii Successor, sed statim Episcopus.* *Et Episcopatus curam suscepit.* Possid. in vit. Aug. cap. 8. (e) *Vid. Vit. ejus operibus. Prefix.* (f) *Bed. Eccl. Hist. 11. 4.* (g) *Bed. Eccl. Hist. 4. 5.* (h) *Socrat. Eccl. Hist. 6. 10. 11.* (i) *Contra Crescon. 3. 45, 48.*

the Survivor to succeed; but if the People could not bear two Bishops, both shou'd recede, and single Bishops should be chosen (k).

By all which it appears, that as the Apostles appointed several Bishops, in particular Churches; so was it not judg'd unlawful to have two Bishops in a City, after the Government of the Churches was committed to single Persons.

C H A P. II.

The Name Bishop at last appropriated to the chief Presbyter. The Ignatian Epistles prov'd spurious and counterfeit by ten Arguments. The Sybille Oracles, a Pious Fraud invented by some Christian, in order to recommend Christianity to the Heathens.

Prop. VIII. **T**HE Name *Bishop* in the Ages after the Apostles, was by degrees appropriated to the Chief Presbyter, who had the more immediate and principal *oversight* of the Church. He was not call'd Bishop in exclusion of the Presbyters, as if they were no Bishops, for they also had the *oversight* of the Flock; but he was styled Bishop by way of Eminency.

It's past dispute, the Name Bishop and Presbyter are used promiscuously in the Apostolical Writings in the New Testament. It is not to be thought that the Names were distinguished until a single Person was set over the Presbyters, and after that was done, the Names remain'd common for some Time, as the Offices originally were. *Clemens Alexandrinus, A. D. 102.* ge-

(k) Aug. Oper. brev. collat. primi Dici. Cap. 5. & lib. de Geslis cum Emerit.

nerally uses Bishop and Presbyter without distinction; He calls all Ministers Presbyters, for, saith he, the Presbyters keep that firm in the Church, which makes Men better, and the Deacons that which is serviceable (i).

Presbyters and Deacons in Clement are the same with Paul's Bishops and Deacons, Phil. 1. 1. And in another Place, (m) on whom shall the Presbyters lay Hands? whom shall he bless?

In the like manner Clemens Romanus, who liv'd about the Year 91. mentions but two Orders of Ministers appointed by Jesus Christ, namely Bishops and Deacons. The Apostles, saith he, ordained the first Fruits of such as believed to be Bishops and Deacons. And a little after, It will be no small Sin, if we cast off those who have unblameably and holily undergone the Duties of their Episcopacy. (n) Blessed are those Presbyters, who having finished their Journey, have gain'd a fruitful and perfect Dissolution.

Clemens here ascribes an Episcopacy to the Presbyters of Corinth, and makes Bishops and Presbyters the same.

Polycarp, who liv'd in the first Century, A. D. 94. Bishop of Smyrna speaks in the same Language to the Philippians, exhorting them to be subject to the Presbyters and Deacons, as unto God and Christ; (o) whom Paul in his Epistle to the Philippians had styled Bishops and Deacons, Polycarp calls Presbyters and Deacons.

Justin Martyr, who liv'd A.D. 140. in his account of the Christian Churches, mentions only the Ruler, Deacons, and Reader, who seems to have been distinct from

(i) Ταῦτα βαπτιστικά εἰ πρεσβύτεροι καὶ γένοντες εἰ κόμη ταῦτα βαπτιστικά διὰ διάκονοι. Strom. 7. p. 700. Edit. Colon. Sylburg. 1688. (m) Clem. Alex. Pedog. 3. 11. (n) Δέοντος τοῦ επισκόπου. Μακαρίσιοι πρεσβύτεροι. (o) ὑποτακτούμενοι τοῖς πρεσβύτεροις καὶ διάκονοι, διὰ διάκονος. Polycarp. Ep. ad Phil.

both (p). By the ~~αρχην~~, or Ruler, he means the Pastor of the Congregation, who pray'd, preach'd, baptiz'd and administred the Eucharist.

Irenaeus also, who liv'd about 179. makes the Bishops and Presbyters to be one and the same, for saith he, *The Church nourisheth such Presbyters, of whom the Prophet speaks, I will give thee Princes (or Rulers) in Peace and Bishops in Righteousness* (q). This Testimony (out of Isa. 60. 17.) is a little differently rendered by *Clemens Romanus*, who reads it thus, *I will constitute their Bishops in Righteousness, and their Deacons in Faithfulness*. *Irenaeus* agrees with the modern Copies of the 70 Interpreters. It may be *Clemens* followed some other Copy, or cited the Words out of his Memory, as the Fathers often do, being more careful to give the Sense, than the express Words. But both agree in the Sense of the Quotation, that it is a Prediction of Gospel Ministers, which are Bishops, or Presbyters and Deacons.

Indeed *Ignatius* all along speaks of *Bishops, Presbyters* and *Deacons*, and prescribes Obedience to them so often, and in such fulsom Repetitions, as if it were the whole Duty of Christians.

It cannot be denied but the next Ages after the Apostles abounded in spurious Pieces, which the Hereticks and some well meaning Christians obtruded into the World under the Name of some Apostle, or Apostolical Man. There was scarce a Man of any Note in the Apostolical Age, but was made the Father of some supposititious Writing or other. The Ancients mention a great number of false Gospels, ascribed unto the Apostles, such is the Gospel of *Peter*, the Gospel of *James*, *Alphaus*, of *Thomas*, *Bartholomew*, *Thaddeus*, *Philip*, &c. Of the same Nature is

(p) Εὐχαριστῶν τῷ ἀρχην· ···· διάκονοι διδάσκοντες ···· πανομόης τῷ αποκαλύπτοντες ···· Apol. 2. p. 76 & 77. Edit. Sylburg.

(q) *Iren. adv. Heres.* 4. 44. Col. Agrip. 1592.

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(q) *Iren. adv. Heres. 4. 44. Col. Agrip. 1592.*

the Gospel of *James the Just*, the Gospel according to the *Hebrews*, according to the *Egyptians*, and of the Apostles. See *Eusebius*, *Jerom*, *Gelasius*, &c.

The ancient Writers do also mention the false *Acts of the Apostles*, as the *Acts of Paul and Tecla*, of *Peter*, *Andrew*, *Philip*, *John*, *Thomas*, *Bartholomew*, *Thaddeus*, &c. Those are mention'd by *Clemens Alexandrinus*, *Eusebius*, and others, and several of them have been lately published by *Grabinus*, *le Clerc*, &c. on what design they know best. There have been Epistles counterfeited in the Name of the Apostles and Apostolical Men, such as the *Epistle of Paul to the Laodiceans*, and another to *Seneca*, *Barnabas's Epistle*, &c. To which may be added, The spurious *Liturgies* of *Matthew*, of *Mark*, of *Peter*, of *James*, of *Barnabas*, and that under the Name of the *Twelve Apostles*, and another under the Name of *Clemens Romanus* in the Books of *Constitution*, which last is approv'd by *Baronius* and *Bellarmino*. When our New Editors think fit to publish an intire Collection of the *false Epistles*, *Gospels*, *Acts*, and *Liturgies*, father'd on the Apostles, the *Pyrrhonian Wits* of the Age will be furnish'd with a new Bible to confront the *Sacred Canon*.

But that which is to our purpose is, that the Innovations in the Government of the Church were supported by the same Arts. When several Things were introduced into the Church that had no Foundation in the New Testament, they were recommended as Apostolical Traditions, as Worshiping towards the East, using the Sign of the Cross, standing in all their publick Devotions between *Easter* and *Whitsontide*, the Observation of the great Festivals, and several other Customs, and Usages. *Artemon* attempted to establish his Heresy, that Jesus Christ was but a meer Man, by a pretended Tradition from the Apostles, which was convey'd down unto the Times of *Victor*, Bishop of *Rome*, whose Successor *Zephyrinus*, as he said, corrupted the Truth; but an antient Writer

has confuted his Heresy both by Scripture and Testimonies of Fathers before Victor's time (r).

The Fathers of the ancient Church were more intent in preserving the Apostolical Doctrine, than they were in securing the Form of Government delivered by the Apostles, which was corrupted more and more, until at last, it was utterly lost and entirely resolv'd into the Will and Pleasure of the *Roman Pontif.* (s)

Besides the Pretensions of *Apostolical Traditions*, the Alterations in the Ecclesiastical Government were generally receiv'd under the Notion of *Apostolical Decrees*, for which end several spurious Books were publish'd concerning *Church Government*, and farrer'd on the Apostles and their immediate Followers and Companions.

Of this Nature are the *Canons of the Apostles*, as they are call'd, which are 85 in Number according to the Greeks, (t) and but 50 according to the (u) Latines, tho' Boronius makes them 83. These assert the Government of the Church in Bishops, Presbyters, and Deacons.

Another large Volume was put upon the credulous World, under the Name of *Apostolical Constitutions*, consisting of *Eight Books*, in which the bold Author speaks sometimes in the Name of one Apostle, sometimes in the Name of the whole College of Apostles, injoyning the Observation of the several Rules of Discipline and Worship. They were forged about the latter end of the third Century, as some think, or in the fifth as *Dalle* conceives (v). These Writings do mention Bishops, Presbyters, Deacons, and the several inferior Orders of Clergy, which are retain'd in the Popish Church.

(r) *Euseb. Eccl. Hist.* 5. 27. (s) *Vid. Cod. Canon. Eccl. Orient. cum
genesis Balsam.* (t) *Cod. Canon. Eccl. Dionys. Exigui.* (u) *De Pseudographis Apostol.*

Another spurious Author of the fourth Age, is the false *Dionysius the Areopagite*, who has publish'd a Book of the *Celestial Hierarchy*, wherein he pretends to define and explain the several Orders and Distinctions of Angels; and another Book of the *Ecclesiastical Hierarchy*, wherein the three Orders of Bishops, Priests and Deacons are asserted, and *Ordination*, the *Consecration of the Sacred Oyl*, and *Consecration of Altars*, are appropriated to the Bishops (w). The counterfeit *Dionysius*, that he might be thought the true *Dionysius*, dedicates his Books to *Timothy Bishop or Pontif of Ephesus*.

There is just reason to suspect the Epistles that go under the Name of *Ignatius* to have been forged for the same End, namely, to promote the Episcopal Hierarchy. 'Tis acknowledg'd that several spurious Epistles have been publish'd under his Name, as those *Ad Moriam*, *ad Tarsenses*, *ad Antiochenos*, *ad Heron*, &c.

It will not be denied also, but that the seven reputed genuine Epistles have been interpolated. Nor had we any Editions of them but such as were manifestly corrupted before those of *Vossius* and *Usher*, which the Learned Bishop *Pearson*, and several others would have to be genuine. The Magdeburg Historians, *Whittaker*, *Cook*, *Casaubon*, *Salmasius*, *Blondel*, *Daille*, *la Roque*, who has defended *Daille* against *Pearson*, and many others, condemn them all for spurious or corrupt. To whose Opinion I incline for these Reasons.

1. Because he agrees not with the Writings of the Apostles, in which there is no distinction made between Bishops and Presbyters, but in *Ignatius* his Epistles they are constantly distinguish'd. I cannot conceive that *Ignatius*, who liv'd so near the Apostles, and was their Disciple, as is affirm'd by several, (x) should

(w) *De Eccles. Hierach. Cap. 8.* (x) *Theodorit. Dialog. 1. p. 33.*
Enseb. E. H. 3. 30.

speak in a Dialect so different from theirs. They make Bishops and Presbyters to be one and the same, he makes them two distinct Officers, and says we must follow the Bishop, as Christ doth the Father, and the Presbyters as the Apostles (y). Again, The Bishop presides in the place of God, and the Presbyters in the place of the Council of the Apostles (z). And he pretends Divine Authority for this Distinction, but produces none. *I have* saith he, *cry'd out in the midst of you, I have spoken with a mighty Voice, (with the Voice of God, verbo Lat. verbo) Give heed to the Bishop and Presbyter, and Deacons.* (a)

And a little after, *The Spirit hath published these Things, saying, Do nothing without the Bishop.*

He ought to have produced some Authority out of the Apostolical Writings which are of Divine Inspiration, to confirm his Assertion. But the Apostles nowhere say, *Do nothing without the Bishop.* If he means some Revelation of the Spirit to himself, he not only adds to the perfect Canon of the New Testament, which is forbidden, *Rev. 22. 18, 19.* but opposes it, for the Holy Ghost hath made all the Presbyters Bishops, as the Apostle speaks to the Elders of Ephesus (b). We are to judge of all pretended Revelations by the Holy Scriptures.

2. As these Epistles agree not with the Apostolic Writings, no more do they agree with the genuine Writings of the Fathers of the second Age.

Clemens Romanus, who wrote a little before, or about *Ignatius* his Time, mentions only Bishops and Deacons, which is the more considerable, because he speaks professedly of the Ministers appointed in the New Testament. So doth *Polycarp* speak only of Presbyters and Deacons, as we observ'd before: but *Ignatius* in

(y) *Ep. ad Smyrn. p. 6. Edit. Voss.* (z) *Ad. Magnes. p. 33.* (a) *Ad Philar. p. 43.* (b) *Ἐπι τοῖς τριήρες τε κύρος ἡράκλειος* *Ἄθ. 20. 17, 18.*

his Epistle to *Polycarp* requires Subjection to the *Bishop, Presbyters and Deacons* (c). *Justin Martyr*, and *Irenaeus* also, as we noted above, make no distinction of *Bishop* and *Presbyters*. These Fathers are confessedly genuine, and agree with the Epistles of *Paul* in their account of *Bishops* and *Presbyters*; but *Ignatius* agrees neither with *Apostles* nor with the Ecclesiastical Writers of the second Age, and therefore the Author of these Epistles may be justly suspected not to be the true *Ignatius*.

Of these seven Epistles that are reputed genuine, and defended by *Bishop Pearson*, the Epistle to *Polycarp* is judged to be spurious by *Archbishop Usher*, who conceives that no Epistle was written by *Ignatius* to *Polycarp*, besides the Epistle to the *Smyrneans*, which was directed both to him and the Church in common. The Learned Primate gives several weighty Arguments for his Opinion, as may be seen in the Preface to his Edition of *Ignatius* (d). And he is followed by some Learned Men of the Romish Communion, and among others, by *Cardinal Bona*, who reflecting on a Passage in the Epistle to *Polycarp*, hath these Words, *I add that this Epistle is not the genuine Offspring of Ignatius, but supposititious, as learned Men have long ago observ'd, and to prove that, have produced several Arguments of great Strength.*

Now if one of these seven Epistles be spurious, the other six are of doubtful Authority, because the whole Collection is supposed equally Authentick in the Credit of the *Flarentine Copy*, which *Vossius* has published. If any one Part prove spurious, the whole may be so, except the suspected Part can be prov'd an addition of some latter Hands either the whole Collection ought to be receiv'd as

() *Ad Polycarp.* p. 14. (d) *Proleg. ad Ignat. cap. 2.* (c) *Rerum Liturgic. lib. 1. cap. 22.*

genuine

genuine, or rejected as spurious, since the whole appears to be of one Contexture, and the same Handwriting. I am not concern'd in the Debate between *Usher* and *Pearson* about the Authority of that Epistle; their Disagreement about so considerable a Part of that Collection, is sufficient to render the whole doubtful.

4. The Author of these Epistles pretends to understand the Angelick Hierarchy, which does not savor of an Apostolick Spirit. The Apostle Paul was caught into the third Heaven, and was the fittest Person to make a Report of the Heavenly Hierarchy, but all that he thought fit to communicate of his Supercallestrial Discoveries is this, (f) That he heard Things unutterable, which it is not lawful for a Man to express. ~~it is not possible, as some understand the Words.~~ Clemens Alexandrinus applies them unto God, whose Nature cannot be expressed in Words (g). But they may be understood of all the things he saw or heard in Paradise, and among others of the Polity of the invisible World, and of good Angels, and the Spirits of just Men made perfect, which either cannot or must not be express'd.

In another Place he censures some Platonizing Christians, who pretended such exact Knowledge of the Nature, Order, and Functions of Angels, as to exalt them in the place of Mediators; under pretence of a more humble Address to God, made use of the Mediation of Angels; thrusting themselves into those things they had not seen, vainly puff'd up by their Carnal Mind (h).

The Writings of Paul seem to hint as if there were an Angelical Hierarchy, (i) but what it is no Mor-

(f) 2 Cor. 12. 4. Λίπην πάντα (g) Τὸν διάποτον τὸν θεὸν αἰνοεῖθε. Strom. 5. p. 586. (h) Coloff. 2. 18. Αὐτὸν διεγένετο Ιησοῦς Αντίστοιχος. (i) Eph. 1. 20. Col. 1. 16.

tal can tell, since it is not reveal'd in Scripture, from which we must derive all certain Knowledge of the World of Spirits. It is sufficient for us to know that all the Angels are ministering Spirits, (k) sent forth to minister for those that shall inherit Salvation.

But Ignatius in his Epistle to the Trallesians goes beyond Paul, and makes Oration of such high Flights of Knowledge, as the dull Trallesians could not swallow without running the hazard of being choked.

Lets hear his own Words: Cannot I, saith he, write to you Supercelestial Things? but I am afraid, lest I should lay before you that which may prove hurtful to you, since ye are Babes. And forgive me, lest being unable to comprehend them ye should be choked. For I am able, not as I am in Bonds, to comprehend Supercelestial Things, and the Places appointed for Angels, and Princely Constitutions, and Things visible and invisible (l). The Christian World is obliged to this Gentleman for not choking them with Seraphic Discoveries. The Apostles never assum'd to themselves such sublime Notions as this Man doth; they humbly acknowledged, that they knew but in part, and prophesied but in part, and censure those that pretend to be wise above what is written (m). But the Ignatian Doctor has attain'd to Speculations not reveal'd in the Holy Scriptures; and tho' he think fit to suppress them, another Seraphick Doctor of the same Age, if we may believe him, has discovered the Grand Mystery. I mean the Counterfeit Dionysius the Areopagite, who has written a Book of the Angelical Hierarchy (n) and another of the Ecclesiastical Hierarchy.

Both Authors seem to be Men of the same Spirit, and to have liv'd about the same time. And therefore it was advisedly done of the Lion's Editor of Dio-

(k) Heb. 1. 14. λειτουργικὰ πνεύματα. (l) Μη δύναμαι τοῖς πνεύμασι γεγύειν· μέντος εἰς οὐρανούς χαρῆσαι σπουδασθῆντος. Εἰ δὲ εγώ, εἰ γέγονται δύσκολαι, καὶ διάρρηξις τοῦτο οὐ πεπάντας εγένετο, τοῦτο τοῦ πνεύματος αγγελικά, τὰ τὰς ουρανούς τας δύναμικας, οὐ γάρ τοι δύσκολον. (m) 1 Cor. 4. 6. (n) De Cœlesti Hierarchia.

Dionysius his Works, to publish *Ignatius* his interpolated Epistles with them (o).

For they are both equally versed in the *Angelic Constitution*, but *Ignatius* had the Wit to conceal what *Dionysius* has made publick, tho' we do not find that his nice and unscriptural Speculations have either choked or much edified the learned World.

5. In the Epistle to the *Smyrneans*, he seems to assert that the *Angels* cannot be sav'd but by *Faith in the Blood of Christ*. His Words are these, *Let none err, both things Supercelestial, and the Glory of Angels, and Princes visible and invisible, if they believe not in the Blood of Christ, even they are judg'd or condemn'd.* He that receives it let him receive it (p).

The Scriptures no where ascribe the *Justification* or *Salvation* of *Angels* to the *Blood of Christ*, or to *Faith in his Blood*. He assumed not their *Nature*, nor shed his *Blood* for them. All the *Holy Angels* are subject to him as their *Head* and *Sovereign*, they adore him, and are the *invisible Ministers* of his *Kingdom*, but *Faith in his Blood* is the *Duty* and *Privilege* of *sinful Mortals*, who need *Reconciliation*. It may be presumed, that *Ignatius*, who familiarly conversed with the *Apostles*, and their *Writings*, would not advance a *Doctrine* so inconsistent with theirs. I suppose he learnt it in the same *School* in which he was taught the *Angelic Hierarchy*.

6. It seems strange he should not only desire but command the *Churches* not to pray for his *Deliverance*. He tells the *Romans*, *I fear your Charity, lest it should injure me* (q). Again, *I write unto all the Churches, and commend them all, because I dye willingly for God, if ye do not binder me* (r). *Pray unto Christ for me, that by those Instruments*

(o) *Opera Dionys. Areop. & Ignat. Epist. Lugdun. A. D. 1585.* (p) *Ignat. at Smyrn. p. 5. εις μη μεινων εις το αιωνα χειρού. ραχετρού, ρελού & άτ.* (q) *Epist. ad Rom. p. 55.* (r) *Ibid p. 57. Εγώ γάρ ηπόντος των οικλησιών, καταδερματικός.*

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(the wild Beasts at Rome) I may be found a Sacrifice unto God. Not as Peter and Paul do I Command you. They were Apostles of Jesus Christ, but I am the least. The Prince of the World would make a Prey of me, and corrupt my Resolution for God; Let none of you that are present help him. Be rather mine, that is God's. Do not call Jesus Christ, and love the World. Let not Envy dwell in you. — I have not writ to you according to the Flesh, but according to the Will of God. If I suffer ye have lov'd me, if I be a Reprobate, ye have hated me.

The design of this Epistle to the Romans is to assure them of his strong Desires and fixed Resolution to die for Christ, and to desire them, yea, to command them and all other Churches not to pray for his Deliverance.

It seems to be the composition of some Devout Person in his Cell, with design to animate his Reader to suffer for Christ in the Person of Ignatius, and not the Work of that Apostolical Martyr, because,

1. His Commands not to pray for his Deliverance are very different from the Air of Paul's Epistles, in which he exhorts the Christians to pray for his Deliverance. In his Epistle to the Romans, which all Christians acknowledge to be genuine, he beseecheth the Brethren for the Lord Jesus Christ's sake, and for the Love of the Spirit, that they strive together with him in their Prayers to God for him, that he might be delivered from them that did not believe in Judea (1). Paul an Apostle intreats the Romans to pray for his Deliverance; Ignatius, who was no Apostle, commands the Romans not to pray for his Deliverance.

Not can we imagine that Paul was less willing to die for Christ than Ignatius was, for Luke records concerning him, that he was ready to die for Christ at Jerusalem, and that it was a Heart-breaking to him to

be dissuaded from exposing himself to the utmost hazards for Jesus Christ (t).

In like manner he desires the Prayers of the *Thessalonians*, that he and others might be delivered from unreasonable and wicked Men (u). Nay, our Lord Jesus himself, tho' he was most certain of the event, and most willing to offer up himself a Sacrifice, pray'd, *Father if it be possible, let this Cup pass away from me.*

But our *Ignatian Epistler* will admit no Prayers for his Deliverance, no not conditional ones; if it tended to the Glory of God, and the Good of that Church of which he was Bishop, which had no Pastor in his Absence but Jesus Christ, who alone would oversee her, and their Love towards him, as he speaks in the same Epistle (w). The Apostle Paul tho' he had a desire to depart, and to be with Christ, was willing to abide in the Flesh for the Churches sake.

2. The Author of this Epistle, saith he, writes to all the Churches, and Commands them all, that is, he commands them the very same Things which he here commands the *Romans*, that they pray not for his Deliverance, and thereby, as he says, contract the guilt of envying, of hating him and loving the World. These are his hard Interpretations of their charitable Prayers and Endeavours for his Deliverance. I do not find that he writes to the other Churches to command them not to binder him by their Prayers for his Deliverance. In the Epistle to the *Smyrneans*, he only desires, that he may enjoy God by their Prayers (x). I find nothing of this Nature in the Epistle to *Poly-car*, which also concerns the Church of *Ephesus* (z). In the Epistle to the *Ephesians*, he wishes he may rise again in his Bonds or Spiritual Pearls, by their Prayers (a). He desires the *Magnesians* to remember him in their

(t) *Acts* 21, 13. (u) 2 *Thess.* 2, 3. (w) ἐ μόνον αὐτῷ πιστούσιν, οὐδὲ εἰς αὐτὸν προσεύχονται. *Ibid.* p. 61. (x) *Ep. ad Smyrn.* p. 8. οὐαὶ τοῖς περιεργούσιν ὑμῖν θεοῦ ἀπορέχεται. (z) *Ad. Polyc.* p. 14. (a) *Ad. Eph.* p. 24.

Prayers, that he may enjoy God (b). He tells the *Philadelphians*, your Prayers shall perfect me towards God, that I may enjoy him in the Inheritance to which I am call'd. He adds, I am willing to be justified thro' your Prayers by the Death, Resurrection and Faith which is by Jesus Christ (c). He intreats the *Traileians* to pray for him to God, that he would count him worthy of the Inheritance which he endeavours to enjoy, that he may not be found a Reprobate.

These are all the Places I find, wherein he desires the Prayers of the Churches; but he expresses himself very differently in these from what he writes in the Epistle to the *Romans*, and yet he says in that Epistle that he writes to all the Churches, and Commands them the very same Things that he doth in that Epistle. It is one thing to pray, that one may be fitted for the Fruition of God, which is the sum of his Desires in the other Epistles; it's another thing to forbid all Addresses to God for his Deliverance, as proceeding from carnal Love and Men pleasing as he speaks (d).

7. It's scarce consistent that *Ignatius* should have so much liberty and leisure to receive the Visits of all the Churches, and to write so many Epistles as go under his Name, being under strict Custody, and used barbarously by his Keepers, as he complains in his Epistle to the *Romans*. From Syria to Rome I fight with Beasts, by Sea and by Land, by Night and by Day, being bound by ten Leopards, (which is a Military Order or Company) who the more Kindness is shewn them, the worse they are (e). A Man under the constant Observation of so many inhumane Keepers can scarce be supposed to have the privilege of conversing with the Messengers of so many Churches, writing so many familiar Epistles, and performing Promises for the fu-

(b) Ad Magn. p. 37. (c) Ad Philadelph. p. 41. 44. (d) Ad Rom. p. 55. (e) Ep. ad Rom. p. 58.

ture. He speaks of the *Churches that were with him* (f), I suppose by their *Representatives*. For some *Churches* sent their *Bishops* to him, others their *Presbyters* and *Deacons* (g). He shews his *Intention of Writing* a *Second Epistle to the Ephesians*, to make known unto them the *Dispensation* which he had begun in the *New Man Jesus Christ*, in his *Faith and Love*, in his *Passion and Resurrection*, especially if the *Lord should reveal it to him* (h). These *Things* were reveal'd already in the *New Testament*, which is the *Measure* of all new *Revelations* *. It does not appear that there was any occasion of writing a *second Epistle to the Ephesians*, especially of sending any *New Revelation* unto them, nor does it agree with his present *Circumstances* to promise what was not in his *Power* to perform. This his *Interpolator* saw, and therefore he prudently leaves out this *Paragraph* in the *interpolated Epistle to the Ephesians* (i).

8. It's unaccountable, how *Ignatius* being sent *Prisoner* under a *strong Guard* from *Antioch in Syria* unto *Rome* should fetch so *yaml* a *Compass* as to sail up the *Egean Sea*, and touch at *Smyrna* and *Troas*, and thence sail into *Neapolis* in *Macedonia*, when there was a *nearer* and *more direct Passage* from *Antioch* to *Rome*, as will appear to any one that consults the *Maps*, and observes *Paul's Voyage* from *Cesarea* to *Rome* *. The *Centurion* that quartered *Paul*, was very courteous to him, but *Ignatius* was conducted by *ten Leopards*, as he calls them (k). And can it be imagined that those would allow *Ignatius* the *Liberty* of sailing some *hundreds of Leagues* about to visit the *Asian Churches*? He saith, he was *carried bound* from *Syria to Rome* (l). And in another Place, that it

(f) Ep. ad Magn. p. 38. Ad. Trall. p. 52. (g) Ad Philad. p. 45.

(h) Ad Ephel. p. 28. * G.I. 1. 8, 9. (i) Ad Eph. p. 138. (k) Ep. ad Rom. p. 58. (l) Ep. ad Eph. p. 29.

pleased God to send him from the *East* to the *West* (m). Now if he was sent from the *East* to the *West*, what Reason can be assign'd why he should turn his Course Northward, as *Troas* and *Neapolis*. We find him at *Smyrna* when he wrote the Epistles to the *Ephesians* (n), to the *Magnesians* (o), to the *Trallians* (p), and to the *Romans* (q). He wrote the Epistles to the *Smyrneans*, to *Polycarp*, and to the *Philadelphians* from *Troas* (r), whence he was commanded to sail suddenly into *Neapolis*, and for this Reason he saith, he can-
not write to all the Churches; and therefore desir'd Poly-
carp to write to other Churches, to do the same thing, some
that were able to send Messengers on Foot to *Syria*, others
to send Epistles by *Polycarp's* Messengers, who is desir'd
to call a Council worthy of God, and to ordain a fit Per-
son to be sent to *Antioch*, who might be called a *Divine
Curator* (s).

Having pass'd from *Troas* to *Neapolis*, and depu-
ted *Polycarp* to write Epistles to several Churches, to
send Messengers to *Syria*, we read no more of his
Motions in those Epistles that are reputed Genuine;
but by other Epistles that go under his Name, he
went to *Philippi*, and thence wrote his Epistles *ad
Tarsenses*, *ad Antioch*, and *ad Heron* (u).

One may justly wonder that *Ignatius* should write
so many Epistles to other Churches, and write none
to his own Church of *Antioch*. It would have
become him to write a *Pastoral Letter* to this
Church in the first Place, as having the Charge of it,
and being now destitute of its Bishop. The other
Churches had Bishops of their own, and were none
of his Charge, but *Antioch* was his Charge, and

(m) *Ad Rom.* p. 56. εἰς δύον δύον ἀνατολῆς μετὰ πεμψάμενος. (n) *Ad Eph.*
p. 29. (o) *Ad Magn.* p. 38. (p) *Ad Trall.* p. 52. (q) *Ad Rom.*
p. 62. (r) *Vid. Voss. Ignat.* p. 8. 15. 46. (s) εἰς διοίστατην θεόδοσον
ρελάσας. *Ad Polyc.* p. 15. (u) *Vid. Epist. Iippolit.* p. 73. 81 &
p. 91.

wanted a Bishop. Can any one imagine so good a Man, so faithful a Pastor as *Ignatius*, had he written so many Epistles, as is suggested, should neglect his own Church, which most needed his Help, to establish them in this Day of Trial? It does not appear what Occasion he had to write to so many other Churches, but there was just Reason why he should write to his own Flock.

He desires *Polycarp* to write to the Churches he had not written to, to send Messengers or Epistles to *Antioch* (w). Can he be supposed to desire others to write to them, and forbear himself? The Author of these Epistles makes *Ignatius* not only a careless Shepherd, but inconsistent with himself.

He represents him as *playing the Bishop in other Men's Dioceſes*, but overlooking his own (x).

But in another Collection of his Epistles, some kind Hand took Care to wipe off this Reproach, and prepar'd a large Epistle in the Name of *Ignatius* to the Church at *Antioch*, and another to *Heron* Deacon of that Church: but neither of these Epistles being mentioned by *Eusebius* (y), they are deservedly condemned for spurious and counterfeit by the learned World.

9. In the Epistle to the *Ephesians*, he commends that Church for two Things, in which they excell'd.

1. That there was no Heresy among them in his Time. *Ye all Live*, saith he, *according to the Truth*, and no Heresy dwells among you (z).

2. That there never had been any Heresy among them. *May I be found in the Lot of the Ephesian Christians, who have always consented to the Apostles in the Power of Jesus Christ* (a).

(w) γέλεις τοῖς ἕρμασοῖς σκληρίαις. --- Scribes aliis Ecclesiis. Vet. Vers. Lat. --- οἱ μὲν διδάσκοι πίστες πίμψα, οἱ δὲ ἀπολέονται. Ad Polyc. p. 15. (x) οἱ διδάσκοι ἐπίσκοποι. 1 Pet. 4, 15. (y) Eccl. Hist. 3, 36. (z) οὐδὲν πίστιν αἴροντες κατοικοῦ. Ad. Eph. p. 21. (a) οἱ Εἰς τοῖς διπολοῖς πατέρες συνίσσουσι. p. 24.

(a) This Account is different from the Apostles Character of them. In the Epistle to *Timothy*, whom he had desired to stay at *Ephesus*, he mentions false Teachers there, who set up the Righteousness of the Law, and made Shipwreck of the Faith (b). He foretells a very great Apostacy from the Faith (c); and as he took Leave of that Church, he tells them, *I know that after my departing, grievous Wolves shall enter in among you, not sparing the Flock. Also of your own selves shall Men arise, speaking perverse Things, to draw away Disciples after them*; *Acts 20. 29, 30.*

I leave the Reader to judge, whether *Paul's* or *Ignatius* his Report of this Church be the truest. I will only add this, That *Cerinthus* the Heretick was at *Ephesus*, where *John* the Apostle finding him in a Bath, retir'd in hast, and said, he was afraid lest the Bath should fall, since *Cerinthus* the Adversary of the Truth was within (d).

Jerom adds to this Relation, That after the Apostle's Departure, the Bath fell, and *Cerinthus* and his Followers perished under the Ruines of it (e).

Irenaeus affirms, that *John* wrote his Gospel against *Cerinthus* and other Hereticks, while he abode at *Ephesus* (f), who is seconded by *Eusebius* (g) and *Jerom*, who says, it was written at the Desire of the Bishop of Asia, to obviate the growing Heresies.

(g) The Epistles of *Ignatius* are without Exception condemn'd by *Nicephorus*, Patriarch of Constantinople, in the beginning of the Ninth Century, and by *Anastasius Bibliothecarius*, who lived in the same Age (h).

Nicephorus in his *Scholometria* reckons up the Canonical Books of the Old and New Testament, and adds a Table of such as are spoken against or doubtful, and of such as are *Apocryphal*. In the last Class

(b) *1 Tim. 1. 3. 7. 19.* (c) *1 Tim. 4. 12.* (d) *Iren. adv. Hæres. 3. 3.* (e) *Adv. Lucifer.* (f) *Iren. adv. Hæres. 3. 1 & 2.* (g) *Eccles. Hist. 5.* (h) *Dall. de Script. Ignat. lib. 2. c. 4.*

he reckons, 1. *The Itinerary of Peter.* 2. *The Itinerary of John.* 3. *The Itinerary of Thomas.* 4. *The Gospel according to Thomas.* 5. *The Doctrine of the Apostles,* a Book so called. 6. 32 *Books of Clemens.* 7. *The Books of Ignatius, Polycarp, Pastor and Hermas.*

It's evident here, that *Nicephorus* condemns all these Books, as equally *Apocryphal*, and if some be spurious and supposititious, they are all in his Judgment. The learned Bishop *Pearson* conceives they are called *Apocryphal* in opposition to *Canonical*, that is, they are not divinely inspir'd, but that hinders not but they may be profitably read.

Larroque answers him well, that the Question is not in what Sense the Word *Apocryphal* may be taken, but in what Sense *Nicephorus* takes it.

Now it's plain, he opposes *Apocryphal* Books not only to *Canonical*, but to such as are doubtful; and he passes the same Sentence on all the Books above-mentioned, of which several are acknowledg'd by all to be *spurious*.

Valefius observes, that *Apocryphal* Books are those that are notoriously false, and generally composed by Hereticks (i), and to this agrees the Testimony of *Hegeippus* in *Eusebius* (k). Bishop *Pearson* objects, that *Polycarp*'s Epistle is genuine, that *Hermas*'s Epistle is commended by many of the Ancients, and therefore *Nicephorus* can't be supposed to take *Apocryphal* in the worse Sense.

Larroque (l) answers, that all the Books in *Nicephorus*'s Catalogue are equally condemn'd, that he joyns them with the *Itinerary of Peter*, and other spurious Pieces, all which are alike *Apocryphal* in *Nicephorus* his Opinion; that some of those Authors, whom *Pearson* cites in Favour of *Hermas*, speak de-

(i) In *Euseb. Eccl. Hist.* 6. 14. (k) *Lib. 4. & 22.* (l) *Observati.* in *Ignat. Pearsonii vindictas* 4.

spicably of him, particularly *Origen*, who says, *Si cui libellus ille recipiendus videtur*, if any one thinks him worth receiving; and *Origen* confesses, that *Hermas's Pastor* was despised by some (m). *Jerom* charges that Author with Folly (n). *Prosper* rejects his Authority, which was produced by *Cassian*.

Tertullian suggests, that it was judg'd *Apocryphal, False and Spurious* by all the Catholick Churches (o) against whom he wrote that Book, being then a *Montanist*.

Tertullian durst not appeal to the Catholicks as to Matter of Fact, if it had not been true.

Bishop *Pearson* was at a great Loss what to say, when he explain'd *Tertullian's Censure* of *Hermas* his *Pastor*, perhaps, to signify no more than that in the Judgment of the Church, it was not a *Canonical Book*, but rather to be reckon'd among the *Apocryphal*, i. e. not *Canonical* (p).

Tertullian saith, that in the Judgment of the Church *Hermas's Writing* is *Apocryphal, False and Adulterous*, which is much more than meerly *Non-Canonical*, or *Ecclesiastical*, which according to the learned Bishop are pious, authentick Books, worthy to be read by all Christians, and next unto *Canonical Writings*.

No wonder then *Nicephorus* should condemn *Hermas* his *Pastor* for *Apocryphal*, since he was condemned by the Church long before him.

As to *Polycarp's Epistle*, its being condemn'd by so great a Man as *Nicephorus*, and by *Anastasius* for *Apocryphal*, and rank'd with Books confessedly *spurious*, makes it suspicious that it's a counterfeit Piece.

(m) *Qui à quibusdam contemnitur.* *Philocal.* cap. 1. (n) *Hier.* in *Habac.* cap. 1. (o) *De Pudicit.* cap. 10. *Cederem tibi, si Scriptura Pastoris, quæ sola mechos amat, divino instrumento meruisset incidi, si nos ab omni concilio Ecclesiarum etiam vestiarum inter Apocrypha & falsa judicaretur adultera & ipso.* (p) *In verbis Tertulliani* nil aliud fortasse continetur, *quam Pastorem Hermæ non fuisse ex iudicio ecclesæ librum Canonicum, sed potius inter Apocryphos, i. e.* non *canonicos numeratum.* *Ignat. Vindic.* p. 43.

And

And there is a palpable Contradiction between the Paragraph which mentions Ignatius's Epistles and that before. The one making him dead, the other alive. The former Paragraph exhorts the Philippians to follow the Righteousnes and Patience of Ignatius, Zorimus, Rufus, Paul, and the rest of the Apostles, being confident that all these have not run in vain, but in Faith and Righteousness, and are in the Place due unto them with the Lord, with whom they have suffer'd (q). Here he makes Ignatius one of those who suffer'd with Christ, had finished his Course, and was gone to Heaven.

A little after, in the Paragraph that speaks of Ignatius his Epistles, he desires of the Philippians to signify to him what certain Knowledge they have of Ignatius, and those that are with him (r).

These last Words are only to be found in the ancient Latin Version published by Usher, and before him by Joackim Peronius, Interpreter to Henry IV. King of France (s).

The rest of the Paragraph is in Eusebius, but whether he omitted to transcribe it out of the Greek Copy, or whether the Latin Interpreter added to it, is not certain; but whether it be one or the other, it cannot be deny'd but Polycarp's Epistle had been corrupted either by Addition or Mutilation. And if part of that Paragraph about Ignatius's Epistles be supposititious, the whole may be so; It's certain that Nicephorus and Anastasius judg'd them Apocryphal. There is no question but they were well acquainted with what Eusebius says of Polycarp and Ignatius, and yet they saw reason to condemn both. Dr. Pear-

(q) Epist. Polyc. ad Philip. οντος μαρτιους εις την ουρανον.

(r) Et de ipso Ignatio, &c de his qui cum eo sunt, quod certius agnoveritis, significate. Polyc. ad. Philip. (s) Edit. Lugdun. A. Dom. 1585.

son's Objections to *Anastasius* his Censure are fully answered by *Larroque* *.

The Doctor objects further, that *Nicephorus* does not name *Ignatius* his Epistles, nor intend them, but a certain spurious Book, call'd the *Doctrine of Ignatius*, which is condemned for *Apocryphal* in the *Oxon MSS.* *Indiculus*, and in another published by *Cotelerius*, out of the *French King's Library* (t).

But *Nicephorus* condemns all the Writings of *Ignatius*, without any Distinction, and so doth *Anastasius*. They would have excepted his Epistles, had they thought them genuine.

These learned Men apply to the *Doctrine of Ignatius*, what *Nicephorus* speaks of the Books or Writings of *Ignatius* indefinitely. They may, as well say, he meant his Epistles, *Ad Mariam*, *Ad Tarsenses*, *Ad Iohannem Apostolum*, &c. which are confessedly spurious. He means neither one nor the other, but all the Books or Writings of *Ignatius* without Exception. And perhaps (Διδούσι) the *Doctrine of Ignatius* may include all the Writings under his Name, which were designed for *Doctrine or Instruction*. The *Index* published by *Cotelerius* censures the *Doctrine of Polycarp*.

The Testimony brought in Favour of *Ignatius* his Epistles out of *Irenaeus* is not conclusive, because he makes no mention of any *Epistles* written by him; he only quotes a Saying of his, in these Words, *As one of our own bath spoken, when he was condemned to the Beasts for the Testimony of God, I am God's Bread-Corn, and when I am ground by the Teeth of the Beasts, I shall be found the pure Bread of God* (u).

These Words of *Irenaeus* are to be found in the *Epistle to the Romans*, which bears the Name of *Ignatius*, and hence he argues that *Irenaeus* took them out of that Epistle, and tho' he useth the Word, *bath*

* Observat. 6. usque ad 12. (t) Vindic. p. 59, 60. (v) *Iren. adv. hæres. 5. 28.* *Quemadmodum quidem de nostris dixit.*

spoken, the Meaning is, that *Ignatius* hath written those Words. And this Distinction hath spoken and hath written, which *Daille* insists on, hath no Force at all, when we know the Words are written.

True, saith *Larroque*; when it's certain the Words are written, but that's the Thing in question, whether the *Ignatian* Epistle to the *Romans* be genuine. The *Acts* of that *Martyr* and *Jerom* do testify, that when he heard the Lions roar, he spoke these Words (w). And therefore *Irenaeus*, making no mention of any Writing of *Ignatius*, must be understood to refer unto the Words, as spoken by him. For this Reason *Archbishop Usher* did not think fit to urge this Testimony of *Irenaeus* (x).

Bishop Pearson, who leaves no Stone unturn'd to gain his Point, objects several Mistakes in *Jerom's* History, and that the *Acts* of *Ignatius his Martyrdom*, are not those which were in Being in *Irenaeus's* Time, but a fabulous Composition of the sixth or seventh Age (y).

Larroque answers, That by this Way of Reasoning, he undermines his own Foundations, that if *Jerom's* Authority may be rejected, because he is mistaken in some Things, so may *Eusebius's* also, who is the best Evidence for *Ignatius* his Epistles, for the Learned have discovered several Hallucinations and Mistakes in him also. It's highly probable that *Jerom* had seen the most ancient *Acts* of his *Martyrdom*, which *Irenaeus* consulted. It would be highly injurious to that ancient and eminent Father to say, He invented what he wrote of that *Martyr*. This would be indecent, tho' a ready Way to confute ancient Authorities (z).

There are two Testimonies produc'd out of *Origen* by *Ignatius's* Defenders; one out of his *Prologue* on

(w) *Hieron.* in *Cat.* (x) *Prolegom.* ad *Ignat.* cap. 3. p. 13. (y) *Vindic.* p. 89. (z) *Observ.* in *Ignat.* *Vindic.* 14.

the Canticles, the other out of his sixth Homily on *Luke*. But both these Pieces are of uncertain Authority.

The former is judg'd to be none of *Origen's*, by *Erasmus* and *Rynanus* (a), and suspected by *Labbe* (b). *Dr. Pearson* produces three learned Editors of *Origen's* Works, who conceive it genuine; but *Huet* one of them is forced to confess those imperfect Commentaries to be altered and new modell'd by *Ruffinus* (c).

The second Testimony out of his sixth Homily on *Luke*, is obnoxious to the same Censure. Not only those Tracts that were translated by *Ruffinus* are interpolated, but those that were done by *Jerom*, if we may believe *Ruffinus* (d).

Merlinus, another Editor of *Origen's* Works, affirms, that there are Errors in *Origen's* Homilies, foisted in by his Adversaries (e).

Genebrard, the Third Editor, after he had mentioned the two Homilies on the *Canticles* which *Jerom* translated, and the intire Preface to Pope *Damasus*, which is the Front of them; he adds, *There is another Fragment under the Name of Origen, pious, learned and eloquent; this in some ancient Copies has the Name of Jerom prefix'd.* He observes also, that *Jerom* executes *Origen's* Homilies on *Luke*, as written when he was young, and sprinkled also with some damned Errors (f). These learned Editors therefore do the learned Doctor little Service.

Labbe the Jesuit also speaks doubtfully of them (g). I will conclude with one Observation more out of *Larroque*; It is highly improbable, that *Eusebius*, who was so addicted to the Name and Works of *Origen*,

(a) *Rayn.* in *Erot. p. 151.* (b) *Labb. de script. in Ecc'. in Orig.*
 (c) *Huet. Orig. lib. 3. 249.* (d) *Invest. ad Hieron. lib. 2. p. 153.*
 (e) *Vid. Huet. lib. 3. Orig. p. 253.* (f) *Genebr. Collect. de script. & operib. Origen.* (g) *Non delunt qui ambigunt, Labb. de script. Ecc. Tom. 2. p. 144.*

that he was censur'd by *Gelasius* and a *Roman Synod* upon that Account, wou'd have pass'd by his Testimonies in Favour of *Ignatius* his Epistles, had he believed them to be genuine. This is a strong Argument that the Testimonies produced now out of *Origen*, were not in the genuine Works of that Father, with which *Eusebium* was familiarly acquainted (h).

It's acknowledg'd by both Parties, that *Ignatius* his Epistles are mentioned by no other ancient Author before *Eusebium*, besides the three above-named, and the Testimonies produced out of them have been proved very doubtful. It's true, *Eusebium* cites *Polycarp* and *Irenaeus* his Testimony. But it has been observ'd already, that *Nicephorus* and *Anastasius* condemn *Polycarp*'s Works without Distinction; and admitting the Epistle under his Name were genuine, there is great Suspicion that the Paragraph that mentions those Epistles is added by some other Hand.

One may justly wonder, if *Ignatius*'s Epistles be genuine, that they are not cited by the uncontested Writers of the 2d and 3d Age, especially such as wrote against the Heresies mentioned in those Epistles, and it is yet more surprizing that his Testimony should be overlook'd, when they had occasion for it, and produced others of less Note, as is done by *Cajus* an ancient Writer against *Artemon*, who cites *Justin Martyr*, *Miltiades*, *Tatianus*, *Clemens*, *Irenaeus*, *Melito*, &c. asserting the Divinity of Christ (i), but makes no mention of *Ignatius*, who in several Places affirms him to be God. It cannot be supposed he was unacquainted with his Writings, who shews himself well versed in the Writers of those Ages, and if he knew him, he had not overlooked so great a Name, since he names those that were less eminent. It's a poor Shift of the learned *Vindicator of Ignatius*,

(h) Observ'd in *Vindic.* 19. p. 108, 109. (i) *Euseb. E. H.* §. 28.

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that *Cajus* did not name him, because he did not write professedly against Hereticks (k). That ancient Writer, *confuting Artemon's Heresy*, and shewing it to be new, he reckons up the chief Writers who flourish'd before *Zephyrinus*, and either professedly or otherwise asserted the Divinity of Christ, and none does it more clearly than *Ignatius*; and therefore *Cajus* had not omitted him, had he known him, but had put so great and apostolick a Man in the Front of his Witnesses.

From the Whole, it's doubtful whether *Ignatius* wrote any Epistles at all; it's probable that the Collection which *Eusebius* had was the Work of some other Hand, who father'd his Composure on that great Man, as was usual with the 2d and 3d Ages, to procure it Authority. The Design being *pious*, to encourage Martyrdom, and *politick*, to advance the Power of Bishops, it might easily pass uncensur'd, as some other Writings did, particularly the *Sibylls Oracles*, which were urged by the Christian Apologists of the 2d and 3d Centuries against the Heathens, as if they were Authentick. Tho' *Lactantius*, who makes great use of them, confesses that the Heathen disown'd the Authority of them, and said, that the *Sybilline Verses*, that spoke expressly of Jesus Christ and the Mysteries of Christianity, were counterfeited by the Christians (l).

(k) *Vindic.* p. 105, 106. (l) *Aiunt non esse illa Carmina Sybillina, sed à nostris conficta atque compotita, Lact. Instit. Div. 4. 15.*

CHAP. III.

To the Chief Presbyter, who was stiled the Bishop and Pastor of the Church, did of Course belong the Administration of all Ordinances, as the Chief and more immediate Pastor of the Church. Ministers Elected by the People; when and how depriv'd of that Power. The Original of Lay-Patrons. Presbyters not suffered to administer Ordinances without the Bishop's Consent, yet shar'd in the Government of the Church.

Prop. IX. After the Primitive Churches chose one Chief

Presbyter, who was stiled the Bishop and Pastor of the Church, the Administration of all Ordinances did of Course belong unto him as the Chief and more immediate Pastor of the Church, and not unto the other Presbyters without his Consent. This seemed necessary for the Peace and Union of the Church. Presbyters had all Ministerial Power committed to them in Ordination, but the regular Exercise of that Power must be in a constituted Church, and they could not put forth any Ministerial Act without the Consent of the Church and the Pastor in possession. Ordination gives the Power, but the Exercise of it depends on the Call or Consent of some particular Church. Churches are golden Candlesticks, and Ministers are as burning, and shining Lights, but they cannot shine until they be put in their proper Sockets. They must neither usurp the Office, nor intrude on the Exercise of it. God is the God of Order and not of Confusion.

To this End consider two Things.

1. That the Exercise of the Pastoral Office depended on the Election of the People in the primitive Church. This will not be denied by such as are

acquainted with the Fathers and ancient Councils of the Church.

Cyprian saith, that *the People hath the chief Power of chusing worthy Priests, or refusing the unworthy* (a). And he adds a little after, that *it must be received as a Divine Tradition and an Apostolical Observation, and that it was obseru'd among them, and almost in all the Provinces, that for the right Performance of Ordination, the neighbouring Bishops meet together in that Congregation, or People, for whom a Ruler is to be ordain'd, and the Bishop is chosen in the Presence of the People, who have most perfect Knowledge of the Life of every one, and have strictly observed their manner of Conversation* (b).

It were easy to produce hundreds of Testimonies asserting the Power of the People to chuse their own Pastors, but that would swell this Discourse into too great a Bulk. I shall only note, that by this Testimony of Cyprian, it appears to have been the general Practice in the ancient Church for the Pastor to be ordain'd in the Presence of the People, who had the chief Power of chusing or rejecting them, and that this Practice was of *Divine and Apostolical Original*. It appears that the People were to act in conjunction with the Pastors and Presbyters, and that the Pastors could not ordain without the Choice and Consent of the People, nor could the People set up Pastors without the Approbation of Neighbouring Bishops. Hence popular Elections, without the Conduct and Approbation of the Ministers, are forbidden by the Council of *Laodicea* (c). But the Election of the People was judged so necessary, that the Bishops that got the Episcopal Throne without it were judged *tyrannical and not lawful Bishops*, and needed a military Force to establish them, which *Purphy* made

(a) *Ipsa maxime habet potestatem vel eligendi dignos sacerdotes vel indignos recipiandi.* Ep. 68. (b) Cypr. *ibid.* (c) *Non permitendum turbis electiones facere.* Dion. Cod. Can. 116.

use of at *Antioch* to supply the want of the Peoples Call (d). The same Complaint is made by *Leo the First*, that *Bishops* were set over some *Cities* that were unknown to them, and that by Force of Arms they tumultuously invaded the *Churches*, who were depriv'd of their own *Bishops* (e).

He adds, *As he who is known and approved is peaceably sought for; so Force must needs be used to impose an unknown Person.* And a little after, *Let him that is to be set over all be chosen by all* (f). To this agrees the *Constitutions of the Apostles*, wherein *Peter* is made to say, that *he who is to be ordained Bishop must be blameless in all Things, chosen by all the People as the most worthy* (g). This shews that in the 3d and 4th Age the *Election of the People* was thought of *Apostolical Institution*.

When *Ambrose* was chosen by the unanimous Consent of the People of *Milan*, and declined the *Episcopal Office*, *Valentine* the *Emperor* writes to the *Bishops* to proceed to ordain him, and so to obey *God*, who had commanded him to be ordain'd, for he is chosen, saith the *Emperor*, rather by *divine* than *humane designation* *.

So great a Stress was laid on it, that the want of it was an invincible Bar to the Exercise of the *Episcopal Power*. Hence the *Canons* called the *Apostles*, do depose such *Bishops* as are chosen by the *Civil Magistrate* (h).

This *Canon* is reviv'd by the *second Council of Nice*, which the *Greeks* call the 7th general Council, and extends what the *Apostolical Canon* speaks of *Bishops* to *Presbyters* and *Deacons* also, deposing not only the Person ordain'd, but all that communicate with him (i).

(d) *Niceph. Eccl. Hist.* 13. 30. (e) *Leon. Epist.* 89. cap. 5. (f) *Qui prefaturus est omnibus, ab omnibus eligatur.* *Leo. ibid.* (g) *Const. Apost.* 8. 4. * *Socrat. Hist.* 4. 30. (h) *Can. Ap.* 30. in *l'hotio.* (i) *Synod. Sept. Can.* 3.

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To this agrees the Council of *Paris*, about the Year 552, which requires the Election of the People and Clergy on Pain of Excommunication (k).

The 8th general Council of *Constantinople*, held under *Basil* the Emperor, about the Year 871, deposes all 'Bishops that are made by the Craft and Tyranny of Princes, because they possess the Gift of God, not by the Will of God, and Rights and Canons of the Church, but by the Will of carnal Sense, and are of Men and by Men (l).

This undoubted Right of the People to chuse their own Ministers was by degrees taken from them. The Princes and Popes assum'd to themselves the Choice of Bishops, the Bishops and Lay-Patrons chose the Presbyters, and the People were wholly excluded from the Choice of both.

The Power of *Lay-Patrons* was originally founded in their Donations to the Church. To encourage which, *Justinian* made a Law, That if any Person built a House of Prayer, and endowed it, he should have Power to nominate the *Clergy* that were to officiate there; but if the Bishop found them unqualified for the Place, he might ordain such as he judg'd more worthy (m).

Charles the Great made a Constitution, that if the *Laicks* (i. e. *Lay-Patrons*) presented unto the Bishops such as are of good Conversation and Doctrine, to be consecrated and instituted in their Churches, they must not presume to reject them on any Pretence whatsoever (n).

The 9th Council of *Toledo* allows the Founders of Churches the Privilege to chuse fit Rectors to serve in the Churches built by them (o).

Some Footsteps of the ancient Practice of *Ordain-*

(k) *Concil. Paris.* Can. 6. vid. *Concil. Aurel.* 5. Can. 3 & 4.

(l) *Concil. Constant.* 8. Cap. 12 & 22. (m) *Novell.* 123. cap. 18.

(n) *Constitut. Carol. M.* per *Ansg.* (o) *Conc. Tolet.* 9. Can. 2.

ing in the Presence of the People, and with their Consent, may be observed in our Bishop's Address to the People at the Ordination of Priests, in these Words: ' If there be any of you who knows any Impediment or notable Crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is (p). This was a very pertinent Demand, when the Person was perfectly known to the Congregation in and for which he was to be ordain'd, but when the Ordination is performed at a great Distance from the People, among whom he is to officiate, and in a Congregation of meer Strangers that knew him not, the Appeal to the People is improper, and only a Matter of Form.

It was therefore very prudent Advice which was given in the Council of Trent, ' That the Voice and Consent of the People in Ordinations being taken away, the Pontifical also ought to be corrected, and those Places removed which make mention thereof, because so long as they continue there, the Hereticks will make use of them, to prove that the Assistance of the People is necessary. He said, the Places were many, but to recite one in the Ordination of Priests, the Bishop ordaining saith, That it hath been constituted by the Fathers, not without Cause, that the People should have a Voice in the Ordination of the Rectors of the Altar, that they may be obedient to him whom they have ordained, in regard of their consenting to his Ordination (q).

It is observ'd by another Doctor in that Council, ' That the Use of Letters Testimonial begun after that the People left to be present at the Ordinations, and the Clerks began to be Vagabonds, and

(p) *The Form of the Ordaining of Priests.* (q) *F. P.'s Hist. of the Council of Trent, l. 7. p. 552.*

was introduced in Supplement of the Presence of the People (r).

2. As the People anciently chose their own Pastors or Bishops, so all Ordinances were ordinarily administered by the chief Pastor, and not by Presbyters, or assistant Pastors, except with his Consent.

Justin Martyr, who professedly describes the Worship of Christians in the 2d Age, affirms, that all Ordinances were managed by the President or Bishop. The Publick Prayers were offered by him. ' The President, saith he, according to his Ability, sendeth up both Prayers and Thanksgivings (s).'

After the Reader had read in the Writings of the Apostles or Prophets, more or less as the Time would bear, the President preached and exhorted the People to imitate these good Things that were read to them (t).

The Administration of the Eucharist did belong to the Bishop also, as the same Author observes (u).

Baptism was generally administered by the Bishop in his Church, or Diocels, as *Tertullian* speaks; ' At Baptism, we profess under the Hand of the Ruler or Bishop, that we renounce the Deyil, his Romps and his Angels †.

Cyprian appropriates Baptism to the *Præpositi* or Bishops of the Church *. So did that of Baptism; for which Reason, the Bishop is stiled, ' Our Father after God, because he hath regenerated us into a State of Adoption by Water and the Spirit (x).

For the same Reason they 'laid Hands for Confirmation, and reconciling Penitents.' ' By whom, say the Constitutions, the Lord bears Witness in your Baptism to the Bishop's Imposition of Hands (y).

(r) *Hist. of the Council of Trent*, l. 6. p. 463. (s) οὐσια δύναμις. *Apol.* 2. (t) ὁ ἀπόστολος διαδόχος. *Just. M.* *ibid.* (u) ἀνακριτής τοῦ θεοῦ. *Just. M.* *ibid.* (x) *Const. Apost.* 2. 25. † *De Coron. Milit.* sub antistitis manu. * *Non nisi in Ecclesia præpositi* *licere baptizare*. *Ep. 73.* (y) *Const. Ap.* 2. 32.

Again,

Again, ' We ought to honour them, who by Water have regenerated us, and have filled us with the Holy Ghost (z). Confirmation and Unction were anciently an Appendix of Baptism (a), and therefore the same Person that *baptiz'd*, did also *lay on Hands* for Confirmation.

Their admitting Persons by Baptism into the Church, was the Reason why the *Reconciling of Penitents* was also appropriated to them. Thus the Constitution, ' As you admitted the Heathen after Instruction by Baptism into the Church, so you must restore this Penitent by Imposition of Hands, because he is purged by Repentance, and interested in the Prayers of all the Faithful, and Imposition of Hands shall be instead of Baptism, for by the laying on of our Hands the Holy Ghost was given to such as believed (b).

It seems highly reasonable, that the same Persons who had Power to *admit* Members into the Church by *Baptism*, should be impower'd to readmit them by *laying on of Hands*, except we fancy the laying of Hands on Penitents, for which we have no Command nor Example in the New Testament, to be greater than the *Sacrament of Baptism*, instituted by our Lord Jesus Christ.

In the Administration of the Lord's Supper, the Presbyters stood on the right and left Hand of the Bishop, 'as Disciples that stand about their Master,' so the Constitution commands them (c).

The Presbyters might administer the same Ordinances, but not without the Consent of the chief Pastor or Bishop, as *Ignatius* observes: ' It is not lawful, saith he, without the Bishop, either to baptize or to celebrate the Lord's Supper, but that which

(z) Ibid. 2. 33. (a) Just. M. quæst. 137. ad Orthod. Cypr. Ep. 73. (b) Const. Ap. 2. 41. (c) Const. Ap. 8. 12.

he approves is pleasing to God, that every thing that's done may be firm and stable (d).

The Primitive Presbyters were usually the younger Ministers that lived with the Bishops or Pastors, as *Disciples* or *Learners*, and *Assistants* to them when occasion required, as our Curates are to Parish Ministers, who are Presbyters of the same Order with the Rector of the Parish, and have an inherent Power to administer all Ordinances, but are inferior to him as to the actual discharge of their Power; and Order requires they should be so, since the *Parish Rector* is the legal Incumbent and *Pastor*, to whom the oversight of the Congregation is committed.

The Presbyters could not baptize, nor administer the Lord's Supper without the Bishop's Leave, for the Honour of the Church, as *Tertullian* speaks (e).

Nor could they *preach* without his Leave, for it was the Bishop's Province to minister in the Word and Sacraments (f).

They were obliged, especially on the Lord's Days, to teach all their Clergy and People the Oracles of Piety, for so the sixth Council of *Constantinople* ordains, 'They that preside in the Churches must every Day, especially on the Lord's Days, instruct all their Clergy and People, in the Oracles of Religion, proving the Determinations of Truth out of the divine Scriptures, &c. (g).

Balsamon observes on this Canon, 'That the Bishops only are empower'd to teach the People (h).

Nor could the Presbyters absolve Offenders without the Bishop (i), but with his Consent they might lay on Hands for Confirmation, and Reconciliation of Penitents (k.)

(d) Ep. ad Smyrn. (e) Non tamen sine Episcopi authoritate propter ecclesiæ honorem. *Tert. de Bap.* (f) Aug. contra Crescon. 2. 11. (g) Synod. 6. in Trullo, Can. 19. (h) Cod. in Can. ibid. (i) Cypr. Ep. 11. Carth. Conc. 3. Can. 32. (k) τίν. φ. ὁ πρεσβύτερος εἰς θηρια χειρες; Ciem. Alex. Pæd. 3. 11. *Const. Ap.* 3. 20.

Indeed, they could not put forth any Act of Government without the Bishops; hence that Canon of the Council of *Arles*, 'Let the Presbyters do nothing without the Consent of the Bishops (o).

Nor could the Bishop without them: He might preach and administer the Sacraments without them, as he was the Pastor of the Flock, but in *Acts of Government* he was obliged to joyn his Presbyters.

The Council of *Carthage* enjoyns 'the Bishop to hear no Man's Cause without the Presence of his Clergy, otherwise the Determination of the Bishop shall be void, except it be confirm'd by the Presence of the Clergy (p).

The Constitutions do appoint all Church Judgments to be on the second Day after the Sabbath, and that the *Deacons* and *Presbyters* sit with the *Bishop* on the Throne of *Judgment*, Judging in Righteousness and without Respect of Persons (††). *Keiron* Judgment is ascribed to the *Presbyters* and *Deacons*, but the *Bishop* pronounced the Sentence.

Cyprian tells his *Presbyters*, that from his entrance on his *Episcopal Charge*, he determined to do nothing without their Council, by his own private Judgment (†).

Cornelius, *Bishop of Rome*, when the Case of the Penitent Confessors that desired to return to the Unity of the Church was laid before him, calls a *Presbytery*, and would do nothing without them (q).

Cyprian desires *Cornelius* to read his Letter to his most flourishing Clergy that presided with him, and to the most holy and the most numerous People (r).

Grotius makes the Power of the Keys essential to the Office of a *Presbyter*, *I call them Presbyters*, saith he, with the whole ancient Church, who feed the Church by

(o) *Conc. Arelat. Can. 19.* (p) *Carth. Conc. 4. can. 23.* (†) *Conit. Ap. 2, 47.* (†) *Ep. 6.* (q) *Ep. 46.* in *Cypr. placuit contrahi Presbyterium.* (r) *Ep. 55.* *Florentissimo illic clero tecum praesidenti.*

preaching of the Word, Sacraments and the Use of the Keys, which was inseparable by Divine Law (f).

Ignatius, who so zealously asserts the Superiority of Bishops, acknowledges that the Presbyters hold the Place of the Council of the Apostles (t). And the same is affirmed by the Author of the *Constitutions*, You must esteem the Presbyters as in the place of the Apostles, as Teachers of the Knowledge of God; and he cites for the proof of this the Apostles Commission in *Mat. 28. 19*,

The Bishops were obliged to joyn the Presbyters with them in Church Censures and Ordination. Hence the Council of *Laodicea* appoints the Presbyters to enter the Sacred Tribunal with the Bishop, and not before him, except the Bishop were sick, or from home (w).

The *Constitutions* assign a double Portion to the Presbyters who labour in the Word of Doctrine, in the Honour of the Apostles of the Lord, whose Place they possess as the Bishops Counsellors, and the Churches Crown, for they are the Council and Senate of the Church (x).

Nay, the Presbyters had so great a share in the Government, that the Determinations of the Bishop were void if not confirm'd by the Presence of the Presbyters, as we observ'd above: nor could the Presbyters do any thing without the Bishop (y).

Firmilian observes, ' That the Elders who preuide in the Church are possess'd of the Power of baptizing, and of laying on of Hands, and of ordaining (z).

As to Ordination, the Bishops were obliged to perform it *Communi Concilio Presbyterorum*,* in the Com-

(f) *De Imper. 11. 1.* (t) καὶ τὰς πρεσβυτηράς εἰς τόπον συνιδρίας τὰς ἀποστόλους *Ep. ad Magni.* (u) *Conit. Ap. 2. 26.* οἱ τε πρεσβύτεροι τόποι οἱ μὲν ἀποστόλων ὑμεῖς τετομένων. (w) *Synod. Laod. Cap. 56.* (x) ἀν καὶ τὸ τόπον Φυλάσσεται, ... συνιδρίον τῷ βαλλεῖ τοιχείωσις. *Const. Ap. 2. 28.* (y) *Conc. Laod. in Dionyi. Cod. can. 160.* (z) *Firm ad Cypr. ep. 75.* * *Hier. ad Evagr.*

mon Council of Presbyters, as all other Acts of Government were managed. And therefore *Cyprian* is forced to excuse his Ordaining *Aurelius* and *Celerimus* Readers, in the absence of his Clergy and People (a).

The Council of *Carthage* enjoyns all the Presbyters that are present to lay their Hands by the Bishop's Hand on the Head of him that is to be ordained Presbyter (b).

Indeed, a Deacon might be ordain'd by the sole Imposition of the Bishop's Hand, 'because he is consecrated not for the Priesthood but for inferior Service (c). So that according to the *African* Bishops (of which there were 214 in this Council) the Imposition of the Presbyters Hands was as necessary to the Priesthood as that of the Bishop.

We must not therefore wonder, that in the ancient Church *Ordination* was appropriated to the *Bishop*, for so were all other *Ordinances*, such as Preaching, Baptizing, the Lord's Supper, &c. which the Presbyters could not perform but with his Consent and Approbation: As our Parish Curates now can't without the Consent of the Rector, tho' both are Ministers of one and the same Order. 'Twas the Relation of the Bishop to the People, as their Pastor, that impower'd him to administer all *Ordinances* to them. And the Presbyters being only his Assistants and Curates, could neither preach nor administer Sacraments, much less ordain without his Consent.

But by the Bishop's Consent, they might administer all *Ordinances*, *Ordination* itself not excepted, as appears by the Council of *Ancyra*, *Can. 13.* 'It's not lawful for the Country Bishops to ordain Presbyters or Deacons, nor for the City Presbyters in

(a) *Cypri.* *ep. 33.* and *34.* (b) *Conc. Carth.* *4.* *Can. 3.* (c) *Ibid.* *Can. 4.*

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another Parish, unless they be allow'd by the Bishop's Letter (d).

It's observable by this Canon, that the City Presbyter might ordain by the Bishop's Consent. But we shall have occasion to speak more of this Canon hereafter.

From all that has been said, it appears that in the Opinion of the ancient Church,

1. Presbyters and Bishops had an inherent Power to administer all Ordinances.

2. That the main difference between a Bishop and Presbyter was, that the former had a Pastoral Charge, the latter had not, but was the Bishop's *Curate* and *Assistant*.

3. That as *Presentation*, *Institution* and *Induction* gives a Man a legal Investiture among us, and makes him *Rector* of a Parish; so the Election of the Church anciently advanced a Presbyter to the Pastoral or Episcopal Office, without any *new Ordination*, as is observ'd by *Hilarini* the Deacon. 'The Apostle, saith he, in 1 Tim. 3. after the Bishop subjoyns the Order of Deacons, why so? but because there is but one Ordination of both Bishop and Presbyter, for both are Priests, but the Bishop is the first Priest (e).

To this agrees the Account that *Jerom* gives of the Bishop of *Alexandria*, 'That from *Mark* the Evangelist to *Heracius* and *Dionysius*, the Presbyters chose one of themselves, whom they advanced to a higher Degree, and called their Bishop (f).

It is certain that the Apostle in his Epistles to *Timothy* and *Titus* gives no Directions about the Consecration of *Bishops* as distinct from the Ordination of *Presbyters*, tho' he treat professedly of the Qualifications and Ordination of *Presbyters* (g).

(d) Conc. Aneyr. can. 13. καὶ τὸ ἱερογένεσιν τὸ ἀριθμόν.

(e) Hilar. *Comment.* in 1 Tim. 3. (f) Hieron. Ep. 85 ad Evagr. (g)

1 Tim. 3. and 5. 12.

It's true, in after Ages such Presbyters, as were chosen to be *Bishops* or Overseers of the Church, were committed to God by Prayer and the Imposition of the Neighbouring *Bishop's* Hands, as were the *Archbishops* also, whom all acknowledge to be no distinct Order above Bishops. But of the Forms used at the Ordination of Presbyters and Bishops, we shall have occasion to speak hereafter.

There is much reason for Ordaining a *Parish Rector* when he enters on his Parochial Charge, as there was for Ordaining Bishops in the ancient Church, whom we shall prove anon to have been but *Parish Bishops*, or Rectors. The ordaining of a Presbyter to his Rectoral or Parochial Charge would no more advance him above the Order of his Curate, or Subject Presbyters, than the ordaining of an Archbishop advances him above the Order of inferior Bishops.

4. As the *Election* of the People anciently made a *Bishop* or Pastor of a particular Church, so doth *Institution* and *Induction* make a *Rector* of a Parish with us. No Person by the ancient Canons could be a Bishop without the Peoples Choice, nor can any Person now be a parochial Rector unless he be legally instituted and inducted.

5. As a Rector legally instituted has Power to administer all Ordinances to his Flock, and the Curate or Curates have no such Power without the Rector's Consent, so the primitive Bishop, chosen by the People and Presbyters, (h) had the sole Power of administering Ordinances; and the Presbyters could not do it without his Consent.

6. That it seems very reasonable, that he who had the chief Management of other Ordinances, should have the supreme Power of Ordination, and it would have been very irregular for the *Assistant Presbyters*, who administered no Ordinances without the *Bishop*

(h) *Constit. Apost.*

or Pastor, to assume to themselves the sole Power of Ordination. While that sacred Ordinance was not clog'd with any sinful Conditions, and the Bishops kept within the just Bounds of their Office, the Pastors and Presbyters had the same inherent Power, but the exercise of it depended on the regular Call of the Church.

He that was call'd to the *Pastoral Office* was there-upon stiled the *Bishop* or *Overseer* of the Flock, which was committed to his Charge and Oversight. In the Greek Church it should seem that the Bishop or Pastor was allow'd to ordain his own Presbyters (i). But they were chosen by the *Suffrage and Judgment* of the whole *Clergy*, (k) and the *Presbytery* and *Deacons* stood by the *Bishop* while he laid on his *Hands* and pray'd (l).

Chrysostom was charged, how truly is uncertain, that he made Ordinations without the consent of his *Clergy*, *Phot. in Chrys. Tom. 8.*

In the *Latin Church* the *Bishop* pronounce'd the *Benediction*, laid his *Hand* on the *Head* of the *Presbyter* to be ordain'd, and all the *Presbyters* that were present, laid their *Hands* on his *Head* by the *Bishop's Hand* (m). The ancient *Latin Ritual of Ordination*, which was written, as *Morinus* thinks, about the beginning of the Sixth *Century*, for the use of the *Church of Poitiers*, enjoyns the *Presbyters* to lay on their *Hands* in the *Ordination* of a *Presbyter* together with the *Bishop*, and refers to the *African Canon* (n).

To which agrees another ancient *Ritual*, that describes the *Practice* of the *Roman Church* (o). See other ancient *Rituals* in the same learned *Author*, which agree with these in the *Point* before us, and

(i) *Apost. Can. 2.* (k) *Const. Ap. de Ord. Pres.* *λέπει τοις ιερατεύοντας*. (l) *Const. Ap. Ibid.* (m) *Conc. Carth. 4.* (n) *Morin de Sacris Ordin. pars secunda. p. 212.* (o) *Sacramentar. Gelas.* in *Morin. p. 218.*

shew that it was the Practice of the *Latin Church* all along for *Presbyters* to lay on *Hands* with the *Bishop* in *Ordination*.

In the *Ordination* of *Pastors* or *Bishops*, there was not the same reason for their laying on of *Hands* with the *Bishop*; for being no *Pastors* of any *Church* themselves, they were not proper Persons to be employ'd in the *Constitution* of *Pastors*, and therefore by the *Canons*, none but *Bishops* laid *Hands* on *Bishops* (p), that is, the *Ordination* of *Pastors* did belong to none but *Pastors*, the *Presbyters* having no *Pastoral Charge* were thought unfit to convey it to others.

C H A P. II.

The Primitive Diocess at first but a single Parish, prov'd, 1. From the Work which was such, that none but a Parish Bishop cou'd perform, evidenc'd by four Arguments. 2. From the whole Diocess meeting together in one Place. 3. Ancient Diocesses were Parochial, because there were Bishops in Villages and lesser Towns, as well as in Cities. 4. Ancient Diocesses were Parishes, if we consider their great Number in a Province. And 5. that they were form'd in Imitation of the Synagogues. 6. The Diocesses of Old were call'd Parishes, prov'd at large.

Prop. X. *THE Diocess of the primitive Bishop, at first was a single Congregation, or Parish. This will appear from what hath been said in the former Chapter of the Bishop's administering all Ordinances*

(p) Ap. Can. 1. Nicen. Conc. can. 4.

S. ip

in his own Person, which had been impossible for him to do in a Diocese of the modern Extent.

What Bishop now can baptize all in his Diocese, can administer the Lord's Supper to his whole Diocesan Flock, and that every Lord's Day, can take care of all the Poor in his Diocese, can hear the Catechumens, or Children say their Catechism, can consult his Clergy, and his whole Flock in the Management of Church Affairs, and at the reading of publick Letters; can number his Flock, know all the Poor, entertain all his Clergy as his proper Family, and teach them all every Lord's Day? All this and much more, as I shall prove anon, was done by the primitive Bishop, which is a Demonstration that his Diocese was of no larger Extent than our modern Parishes. This I will undertake to make good by the following Observations.

1. The Work of the Primitive Bishop was such, as none but a Parish Bishop could perform. Chrysostom saith, a Bishop must not take care only of the Men, and neglect the Women -- but he must visit them when they are sick, comfort them in their Griefs, rebuke them that are remiss, and relieve the Afflicted (q). Again, He is accountable for all and every Soul, for all their Sins, for the Damnation of every one that perishes any way through his default (r). He calls them miserable Wretches that desire the Office; What can one say to those Wretches, who plunge themselves into an Abyss of Sufferings? Thou must give an account of all whom thou rulest, Women, Men, and Children (s). I am astonished, saith he, at those who seek such a weighty Charge; wretched and miserable Man, dost thou see what thou seekest? Canst thou answer for one Soul? When thou hast got this Dignity, consider to the Punishment of how many Souls thou art liable (t). These and many other Passages of the

(q) Chrys. de Sacerd. Lib. 6. (r) Ibid. in Heb. 13. 17. (s) Id. in Heb. Hom. 34. (t) Chrys. in Tit. Hom. 1.

like nature in this excellent Bishop's Works, make it evident that the ancient Bishopricks were no longer than the Bishop could oversee in his own Person, and that he was personally to take care of his whole Flock, *Women and Children* not excepted. *ad finit.*

2. But more particularly, *ad finit. in his book of the 10th. part 1.* It was the Bishop that *baptized* all the *Catechumens* in his *Diocess*, took their *Examination* and *Confession* in the *Presence* of the *whole Church* and *Clergy*; as appears at large in *Dionysius's Ecclesiastical Hierarchy* (a).

3. It was the Bishop that *administred* the *Embarist* to the *whole Diocess at one Altar*, attended with all the *Ecclesiastical Orders*, especially the *Priests and Deacons*, who stood round about him, and assisted him (w).

4. It was the Bishop's proper *Office to preach to the whole Diocess*, as the *Pastor of it*. And therefore it is observ'd by the Author of the *Ecclesiastical Hierarchy*, that it was proper to the Bishop to have at his *Ordination* a *Bible laid on his Head*, which the inferior Orders had not (x).

We are Bishops for their sakes, saith *Austin*, to whom we minister in the *Word and Sacraments* (y). The *Fathers of the sixth Council of Constantinople at Trullum* decreed; that the *Bishops who preside in the Churches*, shoul'd every Day, especially on the *Lord's Days*, *teach all their Clergy and People the Words of Piety and true Religion*, gathering the *Judgments of Truth* out of the *Holy Scriptures* (z).

The eleventh Council of Toledo, enjoys *Bishops to preach constantly, and not to be hinder'd by any Worldly Cares from the Study of the Scriptures, nor suffer those committed to their Care to perish with the Famine of the Word of God* (a).

(a) *Id. Ibid. cap. 6.* (x) *De Ecel. Hier. Cap. 9.* (y) *Costa Crescon. Lib. 2. cap. 2.* (z) *Cap. 19.*
(a) *Can. 2.*

4. The Bishops took care of all the Poor in their Dioceses. *Justin Martyr* saith, 5. That the Collections of the Church were deposited with the Bishop, out of which he relieved the Orphans and Widows, and those that are in Want by reason of Sicknes, or some other Cause, as also such as are in Bonds, and Strangers that come from far, and in a Word, he is Curator and Overseer over all the Poor (b).

The Author of the *Apostolical Constitutions* charges the Bishops to be careful to relieve Orphans, to express a paternal Care of them, to give conjugal Protections to Widows, to provide Husbands for such as are in the Flower of their Age, Work for Artificers, and a House to lodge in for Strangers.

Again, ' You must be very careful of Orphans that they want nothing: you must be helpful to Virgins until they be ripe for Marriage, and then you must marry them to the Brethren; set out Youths to Apprentiships, that they may learn Trades (c).

Ignatius exhorts *Polycarp*, not to neglect the Widows, but to be their Curator after God. He adds, let there be frequent Assemblies, seek all by Names, despise not the Men and Maid Servants (d).

What Bishop now is able to take Care of all the Poor in his Diocels, to provide Trades for Orphans, Husbands for poor Virgins, to know the whole Flock by their Names, the Servants not excepted? What Bishop can seek his whole Diocels by Name, and know if any be absent in the Weekly Assemblies? Something of this might be done by the Pastor of one of our lesser Parishes, but it is altogether impracticable in our larger Parishes, much more in our Diocesses. It follows then that the *ancient Diocesses*, in which the Bishops took care of all the Poor, and knew

(b) *Apol.* 2. p. 77. Edit. Sylburg. (c) *Constit.* Ap. Sec. 2. (d) *Ignat. ad Polyc.*

their Congregations by their Names, were no bigger than one of our ordinary Parishes.

In the Bishop's Absence the Care of the Poor was committed to the Presbyters and Deacons. Thus *Cyprian* in his Retirement wrote to his Presbyters and Deacons, ' That they would supply the Neces-
sities of the Confessors in Prison, and other Poor
that persevered in the Faith, out of the Church
Stock which was in their keeping (e).

The 41 Apostle. Canon ' Commands the Treasury
of the Church to be deposited with the Bishop, for
if the precious Souls of Men be committed to his
Charge, much more ought he to take care of the
publick Money, that by his Order all Things may
be dispensed to the Poor by the Hands of the Pres-
byters and Deacons. He may take out of it him-
self as much as is necessary to supply his own Wants,
if he be in Want, and to relieve strange Brethren,
that nothing be wanting to them.

The Presbyters and Deacons assisted the Bishop in the Distribution of the Publick Charities, as the Church-
Wardens and Overseers of the Poor do with us, but
they did all by the Determination and Authority of the
Bishop, of whose Fidelity they were appointed Wit-
nesses, as appears by the Council of *Antioch* (f).

The Fifth Council of *Orleans* under *Childebert* ap-
points the Bishop to relieve the Poor of his Territory
and City out of the Church-House (†) with Food and
Cloathing (††).

It were impossible for a Bishop of one of our mo-
dern Diocesses, to relieve the 20th part of the Poor;
he can neither know them, as this Canon requires him
to do, nor can they come to his House for Relief
who live 30 or 40 Miles distant from him. It follows,

(e) Ep. 5. (f) Conc. Antioch. C. n. 24. (†) De Doce Ecclesiæ.
† Can. 7.

that the ancient Dioceses were very different from those of the modern Form.

H. The ancient Dioceses were like our Parishes, because the whole Diocese met together in one Place, which a Diocese of the present extent cannot do.

In Ignatius's time there was no Church Assembly without the Bishop. Where the Bishop appears, saith he, there let the Multitude be; as where Christ is, there the Catholick Church is. It is not lawful without the Bishop, either to baptize or administer the Lord's Supper: for what he approves is pleasing to God, that every thing that is done may be firm and steadfast (g).

There was but one Altar or Communion-Table in the whole Diocese. Thus Ignatius, If any one be not within the Altar, he is deprived of the Bread of God: for if the Prayer of one or two have so great Power, how much more the Prayer of the Bishop and the whole Church (h)? In another place, Run altogether as into one Temple of God, as to one Altar, as to one Jesus Christ (i).

Justin Martyr saith, that on Sunday all that lived in the City and Country met together in one Place, and the Bishop (secretly) preached and administered the Eucharist to them (k).

Hence Cyprian makes one Bishop and one Altar Relatives; and saith, That none can set up another Altar, or a new Priesthood, besides the one Altar and one Priesthood (l).

It is granted, by the most learned Advocates for Episcopacy, that anciently the Bishop's Diocese was so small, that one Altar was sufficient for it. So Mr. Mede *Proof for Churches in the 2d Cent.* p. 29. Dr. Hammond, *Dissert.* 3. cap. 3. f. 15.

(g) Ep ad Smyrn. p. 6. Vols. Edit. (h) Ep. ad. Eph. p. 20. (i) Ad Magnes. p. 34. (k) Apol. 2. p. 77. (l) Ep. 40.

Dr. Stillingfleet saith, 'That altho' when the Churches increased, the Occasional Meetings were frequent in several Places, yet still there was but one Church and one Altar, and one Baptistry, and one Bishop, with many Presbyters assisting him: And this is very plain in Antiquity, as to the Churches planted by the Apostles themselves in several Parts, that none but a great Stranger in the History of the Church can ever call it in question (m).

When Diocesses increased that they could not all meet constantly together, they were obliged to come all together when Matters of Consequence were to be determined. All the Diocess met to manage Church Affairs. Cyprian tells his Presbyters and Deacons, 'That from the Beginning of his Episcopacy he had determined to do nothing by his private Judgment, without their Advice, and Consent of his People (n).

All the People of a Diocess were present at Church-Censures. Hence Clemens Romanus exhorts the Corinthian Schismaticks to depart, and submit to the Determination of the Multitude (o).

Cyprian speaks of a Decree made by himself and 66 Bishops more, 'That the Lapsed ordinarily shou'd not be admitted to Communion without the Request and Knowledge of the People (p).

They all met together to chuse a new Bishop. Cyprian saith, 'the People chiefly hath the Power of chusing worthy Ministers and rejecting the unworthy (q).

Thus Fabianus elected Bishop of Rome by all the Brethren assembled together in the Church: and all the People cried with one Consent that he was worthy.

(m) Sermon against Sep. p. 27. (n) Cypr. Ep. 6. (o) οὐδὲ τὸ εὐαγγελίον τὸ ταῦτα, Ep. ad Corinth. l. 54. (p) Ep. 59. vid. Ep. 51. (q) Ep. 68.

(r). Here all the Roman Church met together in one place.

Ordinations were celebrated in an Episcopal Assembly. Cyprian saith, that it was of *Divine Tradition* and of *Apostolical Observation*, and almost every where practised, that for the regular performing of *Ordination*, the nearest Bishops of the Province came together to the People that wanted a Bishop, and the new Bishop was chosen in the Presence of the People, who were Witnesses to his Life and Conversion (s).

This agrees with *Clemens* his Account of *Ordination*, which, saith he, was celebrated with the Consent of the whole Church (t).

The whole Church met at the reading of publick Letters. Thus Cyprian writes to Cornelius Bishop of *Rome*, that he doubts not but he always read his Epistles to his most flourishing Clergy that presided with him, and to the most holy and most numerous People, and desires it may be done also for the future (u).

As numerous as the Clergy and Christian People at *Rome* were at this time, they were no more than could assemble in one place to hear Cyprian's Letters read by Cornelius unto them.

The whole Roman Church was concern'd in the Epistle which the Roman Clergy wrote to the Clergy at *Carthage* in Cyprian's Retirement, which ends with Salutations to the Brethren of *Carthage* from the Confessors, Presbyters, and the whole Church at *Rome* (w).

All the Diocess were obliged to communicate with the Bishop at *Easter*, and other principal Festivities. Thus the fourth Council of *Orleans*, Let the chief Citizens keep the great Festivals in the Presence of

(r) Euseb. E. Hist. 6. 29. (s) Ep. 68. (t) Συμβολοῦσαν εὐαγγελίους τοσούς. Ad Corinth. Ep. S. 44. Edit. Paul. Colom. (u) Ep. 95. (w) Ep. 3. inter Cypr. Epist.

the Bishop. The Council of *Agatha* requires the greater Solemnities to be celebrated in the City or Parish Church.

III. The ancient Diocesses were parochial, because there were Diocesses in Villages and lesser Towns as well as in Cities.

Sosomen observes that in *Scythia*, tho' there were several Cities, there was but one Bishop: in other Countries there were Bishops in some Villages, as in *Arabia* and in *Cyprus*, as also among the *Novatians* in *Phrygia* and among the *Momanists* (x).

In *Egypt* there were Bishops in several Villages, as in *Hydrax* and *Palebisch*, two Villages belonging to *Pentapolis*; *Olbum*, a Village in the same Region, had its Bishop (y).

In other Parts of *Africa* the ancient Custom of setting up Bishops in lesser Villages and other obscure Places was continu'd unto *Leo's* Time, who wrote to the Bishops of *Mauritania Caesariensis* to forbid that Practice, as contrary to some Canons, and the Dignity of Bishops (z).

There were several Bishops in small Villages in *Palestine* under the Patriarch of *Jerusalem*, as appears by *Guliel. Tyrini* his Catalogue. This is confess'd by *Mr. Fuller*, an Episcopal Divine, who observes that 'Lydda, Jamnia, and Joppa, three Episcopal Towns, were within four Miles one of another.' — *Headds*, 'Neither let it stagger the Reader, if in that Catalogue of *Tyrini* he light on many Bishop's Seats, which are not to be found in *Mercurius Ottolius*, or any other Geographer, for some of them were such poor Places, that they were ashame to appear in a Map.' — For in that Age Bishops had their Sees at poor and contemptible Villages (b).

(x) *Eccl.* 7. 19. *καὶ καθαίς ἀπίστονται λεπταί* (y) *Synes. Epist. 67.*
(z) *Ibid. Ep. 76.* (a) *Ep. Dicit. 87. cap. 1.* (b) *Hist. of Holy War Lib. 2. c. 2.*

Greg. Nazianzen, was made Bishop of *Sasimus*, a
very little Town by *Basil* (c). of *Constantio* to *Aetius*.
This Practice generally obtain'd until the Bishops
thought it a diminution of their Grandeur to preside
in mean Villages and Country Towns.

The Council of *Sardica*, about the Year 349, for-
bids the erecting of Bishopricks in any Village or
little City to which one *Presbyter* was sufficient, be-
cause it is not necessary to make a Bishop there, lest
the Dignity and Authority of a Bishop should grow
contemptible: nor ought the Bishops that are in-
vited from another Province to ordain a Bishop,
unless in such Cities as had Bishops before, or in
such a populous City as deserves to have a Bishop t.

1. This Canon, which was subscribed by about
121 of the Western Bishops at *Sardica*, does not ab-
solutely condemn the making of Bishops in Villages
and lesser Cities, (*) but only in such as were too
big for the Oversight of a single *Presbyter*, as many
of our Parishes are.

2. Any Village that was too big a Charge for one
Presbyter might have a Bishop. So that in the O-
pinion of this Council, which *Socrates* calls a *General*
Council, t Places not so big as several of our Parishes,
were capable of having Bishops. Many of our Pa-
rishes have more than one *Presbyter*, and few Parish
Rectors but have their Curates.

3. This Canon allows the erecting of Bishopricks
in such populous Cities as had none before: and the
restraint is only upon foreign Bishops that are invited
from another Province. A Bishop might erect a Vil-
lage into a Bishoprick in his own Diocese.

If a Place was too great for one *Presbyter*, it might
be supplied by a Bishop and one or more *Presbyters*,

(c) *Naz. Monod.* in *Basil. M. Vit.*, t *Sardic. Concil. Can. 6.* cui
sufficit unus *Presbyter*. * *Vid. vales. not.*, in *Socrat. Hist. Eccl. 2.*
20. t *Hist. Eccl. 2. 20. sixt. ap. Cyprian. Cyprian.*

as there was occasion. And there were some Bishoprics so little, that a Bishop and one Presbyter were thought sufficient to supply them [†]. *Chrysostom* judged 150 Persons a sufficient Charge for one Person. *It is, saith he, a very laborious undertaking for one Minister alone to preside over 150 Men* [†].

So that according to the Sentiments of this Great Man, who had just Ideas of the Pastoral Charge, a Congregation of 200 Persons needed a Bishop to preside over them with one or more Presbyters.

Austin mentions Churches both in the Cities and in the Countries ^{*}.

Several Bishops are named in the Council which *Cyprian* call'd about the baptizing of Hereticks, whose Seats were so obscure that they are not to be found in any of our Geographical Tables. The Synod of *Laodicea* about the Year 368. prohibited Bishops to be made in *Villages and Country Places* (d). Pope *Leo*, who flouris'd, A. D. 450. enforc'd the Observation of these Canons on the *African Churches*, in these Words. As to what concerns the Dignity of the Priesthood, we require above all things the Canonical Decrees be observ'd, that Bishops be not consecrated in every Place, or in every Castle, or in such Places as had none before: since the Presbyters Care is sufficient where there are fewer People and lesser Assemblies: but the Episcopal Powers ought to preside only over the greater Assemblies, and more populous Cities: lest the Priestly Eminency and Honour be applied to little Villages, and Country Farms, or to obscure and uninhabited Towns, contrary to the Divinely inspired Decrees of the Holy Fathers; whereby the Episcopal Honour, to which the most excellent things ought to be committed, may grow contemptible by being over nul-

† Can. *Carth.* Can. 19. *Balsam.* † *Chrys.* in *Ignat.* &c. * *Contra. Petil.* 3. 31. † *Sent. Episc.* 87. *de Heret. baptiz.* (d) οὐ δέ τοι ταῦτα κακά ταῦτα ταῦτα κακά ταῦτα ταῦτα Can. 55.

‘ merous. Which *Restitutus* the Bishop complains to have been done in his Diocese, and desires that when the Bishops of those Places, in which they should not have been ordain’d, happen to die, the Places may be restored to the Jurisdiction of that Bishop whose they were before (c).
 It is observeable here, that, *ambitionis causa* of the Ambition of *Restitutus*, who could not endure any Diminution of his Diocese, occasion’d this Decree of Pope Leo, who assumed a Power over the African Churches, which Jesus Christ never gave him. The Roman Pontiffs were as forward to determine the Differences of contending Bishops in remote Provinces as the old Roman Emperors were to arbitrate the Quarrels of contending States, by which subtle Artifice the one and other enlarged their Empire. *Vnde in idem* That the reason why Bishops must not be made in Villages is, *ne sacerdotalia Honor, sed numerostate viri* *deserat*, lest the Episcopal Honour should become contemptible by setting Bishops over the lesser Assemblies. A Presbyter was thought sufficient for these. As if the Honour of Episcopacy consisted in the Fewness of Bishops, in the Numerousness of their Flocks, and the Greatness of the Places where they presided. It is not the number of Pastors, nor the smallness of their Flocks, nor the meanness of their Seats that can make them despicable, while they conscientiously feed the Flock. Nor can all the Grandeur of this World secure them from Contempt, if they want Personal Worth, and be deficient in Pastoral Duties.
an 3. Leo’s other Reason against multiplying of Bishoprics is taken from the *Inspired Canons*, as he blasphemously calls them. ’Tis the Prerogative of the sacred Scriptures to be *Divinely inspired*, and the setting of Mens Decrees on the level with those has occasion’d the Corruptions of the Christian Church,

(c) *Leon. 1. Ep. Decr. 87. cap. 2. + 2 Tim. 3. 16. πᾶν γένος*
στιστός.

and

and the resolving of all Religion into the Will of
Man. too allow to another, and his hand
We meet with an *African Canon* about the Year
384. against creating of Bishops in Dioceses that ne-
ver had any (f). And another forbids a People that
had been subject to the Bishop of the Diocese to re-
ceive another Bishop besides him (g). to close at T

These restraints establish'd the Boundaries of Bishoprics, which ought to have been multiplied as the Believers increased; whose Edification should have been more consulted than the Grandeur of Bishops.

The Saxon Council of *Hereford* under *Theodorus* Archbishop of *Canterbury*, about the Year 673^v determined among other things, that *Bishopricks* should be increased as the number of the *Faithful* increased (h). *Theoderus* faith, he took this Canon out of the Book of Canons made by the Fathers, which he produc'd in the Council. Whether he refers to some ancient Canon, or to a late Decree of *Gregory*, who allow'd *Austin* the Monk to consecrate 12 more Bishops under him besides the *British* Bishops, I determine not (i).

Of these latter, *Bede* makes mention of 17 who asserted their Rights and ancient Customs against *Austin*, to whom the Pope of *Rome* had unjustly subjected them (k). It does not appear that *Gregory's* Direction was observ'd in constituting 12 English Bishops under the Jurisdiction of *York*. The Subjection of *Scotland* to the Metropolitan of *York*, was not intended in *P. Gregory's* Epistle, because he speaks not of the *Picts* and *Scots*, but of the *Church of the English* †, and the 12 Bishopricks subjected to *York* he would have erected in the Neighbouring Places †, when they should embrace the *Gospel* (l). It could be no memorable
If this *Gregorian* Constitution had been observed,

(f) *Carth. Conc. 2. can. 5.* (g) *Carth. Con. 3. Can. 42. Circa 1. D. 399.* (h) *Eccl. Hist. 4. 5.* (i) *Ibid. 1. 29.* (k) *Ibid. 2. 2. + Nova Anglorum Ecclesia ††. Cum finis locis (l). Bed. Hist. Eccl. 1. 29.*

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there should have been at least 33 Bishopricks in *England* and *Wales*, but the Successors of *Austin* consulted the Honour of their Order, and the Bishops of *York* chose rather to extend their Power over *Scotland* than to multiply Bishopricks in the Northern Parts of *England*.

The Sense of *Gregory's* Constitution may be gathered from his Answer to *Austin's* eighth Question, where it he commands him not to create Bishops at so great a Distance, but that they may conveniently come together at the Ordination of Bishops (m).

IV. The ancient Diocesses were originally Parochial, if we consider how numerous they were in a Province. A

In *Africa* Bishopricks lay very near one another, that vast Assemblies of Bishops met together on several occasions. A Council of 43 and another of 100 *Donatist* Bishops deposed *Primianus*, and substituted *Maximianus*; and a Council of 310 Bishops of the same Faction condemn'd the *Maximians*, and not long after receiv'd him into Favour again (n).

In the famous Conference at *Carthage*, *Austin* mentions about 279 Bishops on the part of the *Donatists*, and 286 Catholick Bishops; besides 26 more who came to *Carthage*, but had not subscribed their Names in the publick List, and 120 more who could not be present; To which number *Austin* adds sixty vacant Seats, not yet filled (o).

The whole number of Bishops and Bishopricks on the Catholick part amounts to 486.

The first Council of *Carthage* appoints three neighbouring Bishops to hear the Cause of a *Deacon*, six Bishops that of *Presbyter*, and twelve Bishops to pass Judgment on a *Bishop* †. If every *Deacon* now were to be judged by three Bishops, and every *Presbyter* by

(m) *Ibid.* 1. 27. *Resp.* 8. (n) *Aug. contra. Crescón.* *Lib.* 3. *cap.* 13. &c. *Lib.* 4. *cap.* 6. (o) *Opus brevic. collat. cum Donat.* *prefat.* † *Can.* 2.

six, the Prosecution would be impracticable. But in the African Provinces, where Bishopricks were small and near one another, the Bishops might easily determine all Causes in their Provincial Councils, which were held twice a Year.

The Presbyters anciently dwelt in one House with the Bishop ¹¹⁰ ~~110~~.

They liv'd in common with the Bishop, were instructed by him, and when there was need, were employed by him to instruct the People, either in the Episcopal Church, or in such Oratories as depended upon it ¹¹¹. At other times they sat under his Ministry, and at the Administration of the Eucharist stood at his right and left, as Disciples assisting their Master, as the Author of the Constitution speaks ¹¹².

In France, the Archbishop of Aquitain had 120 Bishops under him in ancient Times (p).

In Ireland St. Patrick is said to have settled 365 Bishops (q). So that their Bishops could be of no great Extent.

Bernard, who judged of the ancient Bishopricks by those of his Time, complains of the smallness of the British Diocesses, and says, ' that Bishops were multiplied, and changed, without Order and without Reason, at the meer pleasure of the Metropolitan, so that one was not contented with one Bishoprick, but almost every (Parish) Church had its Bishop (r).

In Palestine, which was scarce as big as one third of England, there were five and thirty noted Bishopricks, whose Names may be seen in Gul. Tyrtius, and out of him in Alstedius his Chronology of ancient Cities (s).

V. The ancient Diocesan Churches were Parochial,

¹¹⁰ Possid. in Vit. August. cap. 25. ¹¹¹ Const. Ap. 8. 12. (p) Vict. Utic. de Vand. Pers. Lib. 1. (q) Henric. de Ephord. & nem. in usser. Rel. Hib. cap. 8. (r) In vit. Malach. cap. 7. col. 1937. (s) Chron. Urb. cap. 29.

because they were form'd in Imitation of the Synagogues. This is acknowledged by the Learned Dr. Lightfoot, who observes that the Apostle Paul calls 'the Minister Episcopus, or Bishop, from the common and known Title, the Chazar or Overseer in the Synagogues (t). He observes in another place out of Maimon, that 'Angel of the Church, שׁׁבֵּת הַבָּיִת and the בְּנֵי יִשְׂרָאֵל were one and the same †.

'The Service and Worship of the Temple being abolished, as being Ceremonial, God transplanted the Worship and publick Adoration of God, i.e. in the Synagogues, which was moral, into the Christian Church: to wit, the publick Ministry, publick Prayers, reading God's Word, and Preaching, &c. 'Hence the Names of the Ministers of the Gospel were the very same, the Angel of the Church, and the Bishop, which belonged to the Ministers in the Synagogues (u). Certainly, saith the same learned Author, the Signification of the Word Bishop, and Angel of the Church, had been determin'd with less Noise, if recourse had been made to the proper Fountains, and Men had not vainly disputed about the Signification of Words, taken I know not whence †.

The learned Grotius is of the same Opinion, *Mihir tamen, &c.* 'I take the Constitution of the Christian Church to be form'd not after the Pattern of the Temple at Jerusalem, but of the Synagogues. For it is certain that in every Synagogue there was one whom the Jews called ἡγέρτην the head of the Synagogue, and the Hellenists ἀρχαῖον τῆς συναγωγῆς, ἡγέρτην, the Ruler of the Synagogue (w).

After the Destruction of the Temple, the Synagogues were govern'd by Chief Rulers, Priests, Elders and Deacons. These were subject to some general

(t) Vol. 1. p. 308. † Ibid. p. 612. (u) Vol. 2. p. 135. † Ibid.

(w) De Imp. 11. 8.

Officers.

Officers, whom they call'd *Apostles*, whose Work was to gather the *Tribes* and *First Fruits* among the Provincial *Jews*, and to regulate the *Discipline* of the *Synagogue*. These *Apostles* were subject to a *Patriarch*, who was the chief Magistrate amongst them, and derived his Office by Inheritance (x). *Epiphanius* mentions one *Ellet*, a *Patriarch* of the *Jews*, descended from *Gamaliel*, who had been a *Patriarch* also, and was of the Family of that *Gamaliel*, who dissuaded the *Jews* from persecuting the *Apostles* (y).

Here is an evident Agreement between the *Synagogue* and the *Christian Church*. In every *Synagogue* there was one *Chief Ruler*, and other inferior Ministers, viz. *Priests*, *Presbyters* (or *Elders*) and *Deacons*. There is no room for *Priests* in the *Christian Church*, for the Legal *Priesthood* which was appropriated to the *Temple* is ceased.

The *Christian Church* was so far model'd according to the *Synagogue*, that every Congregation shou'd have a *Chief Ruler*, or *Bishop*, one or more *Presbyters* and *Deacons*. Not that the *Bishop* was of a distinct Order from the *Presbyters*, but that he had the *Pastoral Charge* of the Congregation, in which he was assisted by the *Presbyters* and *Deacons*, as our *Parish Rectors* with their *Curates* and *Church Wardens*.

Epiphanius calls the *Deacons* *Azamita*, from the Hebrew אֶזְמָנִית which signified not only the *Bishop* of the *Synagogue*, as Dr. *Lightfoot* hath observed, but the inferior Ministers, or *Deacons*, unto whom it belong'd to scourge Persons in the *Synagogue*. The Officer that inflicted the Penalty of *Whipping* is call'd in *Lightfoot*, or *publick Minister*.

Thus the *Talmudists* *כַּעַר בְּלֵל* How is *Whipping* perform'd? They tie both his Hands to a Pillar. Then the *Chazan*, or *Minister* takes hold of his Garment, and whether by loosing or tearing it makes bare his

(x) *Epiph. adv. Mart. 30. 7* — (y) *Ibid. Sec. 4.*

Breast. A Stone is placed by him, on which the *Chazan* stands, holding a Cord of twisted Thongs in his Hand, &c. (z).

See several Examples of this Signification of *מֶלֶךְ* in *C. Vitringa*. The same Officer was called also *מֶלֶךְ צְבָא* the Messenger or Angel of the Congregation (b).

The *Ebionites*, who under the Christian Name *Judaiz'd* in many Things, call'd their Congregation *Synagogue* and not a *Church*, and stiled their Teachers *Presbyters* and *Rulers of the Synagogue* (c).

Justinian calls the Rulers of the *Jewish Synagogues* *Archipherekita*, and distinguishes them from the *Jewish Presbyters*. They presided in the *Synagogues*, and directed the *Lections* of the *Hebrew Bible*, which the *Jews* call *מִנְתָּרָה Sections* and the *Hellenists* *τάξις*. These *Archipherekita* had their *Superiors*, who were called *Primates*. It appears by the Imperial Constitutions, that there was a *Primate* in each of the *Palestines*, and so there was in other Provinces (d).

Philo observes, that in the *Jewish Synagogue* one did read in the *Book of the Law*, and another who was one of the most skilful in the *Law*, explain'd the more obscure Things (e).

He mentions the *πρύτανης*, or *President* in the *Assemblies* of the *Therapentæ*, who preached unto them, by explaining the *Allegories* of the *Law*, and sung a *Hymn*, either out of the *Writings of the Prophets*, or of his own *Composure* (f).

There were *Synagogues* in most *Cities*. *What are the Oratories*, saith *Philo*, *built in every City, but Schools of Virtue and Wisdom* (g).

This Passage may help us to understand St. Paul's

(z) *Cod. Maccot.* Cap. 3. Sect. 12. (a) *Observ. Sac.* p. 50. 56. (b) *Ibid.* p. 59. 60. (c) *Περιθυρίους* οὐτούς ιγνοῦτε δοκιμουμένους. *Epiph.* *ubi Sup.* Sect. 18. (d) *L. Ult. Cod. Theod.* *de Jud.* (e) *Quod omnis prob. liber.* p. 877. *Edit. Frankf.* 1691. (f) *De Vit. Contempl.* p. 901. (g) ... κατώ τάλας ορεινώτερος ... *De Vit. Mosis* p. 685.

ward πόλις, when he exhorts *Them* to ordain *Elders* πατέρων in every City (f). πατέρων here is the same with πατέρων in every Church, *Acts* 14. 23. but it does not follow thence, that Churches and Cities were of the same Extent.

At first the Christian Church was but a small Part of the City. When the Christians grew too numerous for a single Congregation, it became necessary to multiply Churches, and their Pastors; as the Jews did their *Synagogues*, which in some Cities were very numerous. There were about 480 in *Jerusalem*, as some Jewish Doctors affirm (h).

Philo saith there were many *Synagogues* in every Ward of *Alexandria* (i). Each of these *Synagogues* had their distinct and proper Ruler or Bishop, and so had every Christian Church in such Cities as had need of them. Hence we read of more than one Bishop in a City, as at *Philippi*, there were Bishops and Deacons (f).

6. The ancient *Diocesses* were *Parochial*, because they are often called *Parishes*.

The Compiler of the *Apostolical Canons* saith, a bad Bishop blemisheth the Church in his Parish (k).

In another Place he calls *Aquila* and *Nicetus* Bishops of the Parishes of *Asia* (*), then adds to this Purpose, *The Bishops must do nothing without the Consent of their Primate, except in their own Parish, and the Villages which depend upon it, and the Primate must do nothing in their Parishes without their common Consent.*

The Council of *Ancyra* calls a *Diocese* a *Parish* two several Times, *Can. 13.* *The City Presbyters must do nothing in any Parish (or Diocese) without the Bishop's Letter, Can. 25.* *The Bishops and their Ministers must en-*

(f) *Tit. 1. 5.* (h) *Lightf. Vol. 2. p. 35.* (i) *Legat. ad Caj. p. 1011, 1012. καὶ ἵκεται λαῆς τὸ πόλεων.* (f) *I. hil. 1. 1.* (k) *κατὰ τὴν παροικὴν, αὐτῷ. Const. Ap. 2. 10.* (*) *τὸν καὶ Ἀ-*
νιν παροικὸν. *Ibid. 7. 46.*

devout to root out of their Parishes Witchcraft and Fortune-telling, which was invented by the Devil, &c.

The Council of Antioch uses the Word *Parish* in the same Sense, Can. 9. Let every Bishop have Power in his own Parish. Can. 21. Let not a Bishop remove from one Parish to another.

Ensebini calls the *Bishoppicks* of *Asia*, the *Parishes* of *Asia* (l).

The Church of *Alexandria*, when *Annianus* was made Bishop of it, is called the *Parish* of *Alexandria* (m).

So *Jerom* speaks in his Epistle against *John of Jerusalem*, Prove, saith he, that we have a *Bishop* in your *Parish* (n).

Augustus mentions one *Restitutus* a *Presbyter* in the *Parish* of the Church of *Calama* (t).

The primitive *Diocesses* were properly call'd *magistrum*, *Parishes*, because they consisted of Persons living near one another.

magistrum is *accolatus*, *vicina habitatio*, dwelling in the same Neighbourhood, as *Emilius Portus* renders it in *Suidas*; or it is the same with *magistrum*, a Pilgrimage our Life here being a State of Pilgrimage, as *Suidas* himself explains it*.

And in both these respects *Clemens* in his excellent Epistle to the Church of *Corinth*, uses the Word *magistrum*. Thus he begins, *The Church of God*, (i. *magistrum*) which *parisheth* or *sojourns* at *Rome*, to the *Church of God* (*magistrum*) *parishing* or *sojourning* at *Corinth*. *Polycarp* begins in the same manner, *To the Church of God* (i. *magistrum*) *parishing* at *Philippi*. So that the Bishop's *Diocesses* in ancient Times, were the Christians dwelling in the same Neighbourhood, and assembling together at one Altar. They were properly *Parish Bishops*, and some of our modern *Parishes* are larger and

(l) τῆς ἡσίας, τῆς μαγιστρικῆς. *Eccles. Hist.* 5. 24. (m) *Enseb.* ib. 1. p. 24. (n) *In parochia tua. Ep. ad Pamach.* (t) *De. C. D.* 14. 24.

* *Vid. Suid. in ταρραία.*

contain greater Numbers of Souls than the ancient Diocesses did.

Sometimes *portiones* signifies part of a Diocese. In this Sense *Tertullian* mentions *Portionales Parochia*, intimating that the Bishop's Diocese was the *whole Parish*, which, as we observed above, often met in one Place; the lesser Divisions of the Parish, which he calls *Portional Parishes*, or *Parts of a Parish*, might have occasional subordinate Assemblies, as there are still in our larger Parishes. Such occasional partial Assemblies of the Bishop's Parochial Church became necessary in those Times of Persecution, when the whole Church could not publickly assemble.

Petavius confesses, that in the first Ages of the Church, one Church or Oratory within the Walls of a City was sufficient for Religious Assemblies (o).

Pope *Innocent* calls the Country Churches *Parishes*, and the City Churches *Tiles* (p).

As Diocesses grew larger, and the Power of Bishops increased, *Parochia* or *Parish* was thought of to narrow a Signification, and *Diocesis*, a *Diocese*, was substituted in the room of it.

Hence the Bishop's Charge was called a *Diocese*, *Administration*, *Government* or *Province* †; in Imitation of the *Roman Empire*, which was divided into so many *Dioceses*, each *Diocese* consisting of so many *Provinces*, were subject to certain Officers, who depended on the *Praefectus Praetorio*.

Cicero often mentions the *Roman Dioceses*. He says, there were three *Asiatick Dioceses* under him (q). He mentions the *Diocese of Hellespont* (r), and his own *Diocese* (s).

Constantine, in his Letter to *Eusebius*, says he had written to the *Governour* of the *Diocese*, to furnish

(o) *De Eccl. Hier.* 2. 12. (p) *Ep. ad D. cap. 5.* † *A. domus, administrare, regere.* (q) *Ep. Lib. 13. Ep. 67. P. Servili.* (r) *Ibid. Ep. 53.* (s) *Ep. Lib. 5. ad Attic. 19.*

him

him with the necessary Charges for providing 50 fair Bibles to be sent to Constantinople (t). The Word *Diocese* here signifies, in the civil Sense, the *Prefecture of the East*.

As Bishopricks grew more extensive, and emulated the Civil Power, they were called *Diocesses* in Conformity to the Empire, and the Subdivisions of the *Diocese* were called *Parishes*, as they are to this Day.

confesses that *Parochia* is often put for a *Diocese*. So the Word is taken in a Constitution of *Richard* *Archbishop of Canterbury*, which forbids the *Ordaining of the Parishoner (Parochianum)* of another *Bishop* without his *License* (u).

The inlarging of *Diocesses* beyond their original Boundaries has proved destructive to the ancient strict Discipline. As the Believers increased, the *Episcopal Parishes* or *Diocesses* should have been multiplied, and not suffered to swell to such an extensive Bulk, as no one Man could personally oversee.

At first they multiplied *Bishops* as the *People* increased, as has been proved above. *Austin* mentions *Lucillus* a *Bishop* in the *Castle Synica* near to *Hippo* (w). He signifies his Desire to have a *Bishop* created in the *Castle Fussala*, which was in the *Diocese* of *Hippo*, or as he expresses it, which belong'd to the *Parish* of the *Church of Hippo* (x).

In fine, since the primitive *Bishops* administered to their *Flock* all *Ordinances*, and took care of the *Poor* therein ; since the whole *Diocesan Church* met in one Place, and *Diocesses* were erected in *Villages* as well as *Cities* ; since they lay so near together, were erected in Imitation of the *Jewish Synagogues*, and are called *Parishes* by the *Ancients*, it follows that they

(t) *Vit. Constant.* 4. 36. πρὸς τὸν τῆς δοκιμίσεως καθολικόν. (u) *Provinc. Lib. 1. De Temp. Ord. c. Quia quidam.* (w) *De C. D. 22. 8.* (x) *Ep. 261.*

were *Parochial*, and not of the Extent of our modern Diocesses.

CHAP. V.

*The remaining Heads of the History, with which
Mr. Owen intended to have finished the Work,
Conclusion.*

Prop.XI. **A**S the Bishops grew ambitious of Honour and Power, they were so far from multiplying Bishopricks according to the Exigencies of the Church, that they rather extended their Empire as far as they could.

Nazianzen complains, that many of the Bishops and Clergy of his Age, ' were no better but rather worse than other Men, that with impure Hand and profane Minds they thrust themselves into the most sacred Things ; and before they were fit to approach holy Things, possess'd the (chief) Seat, and throng'd about the holy Table, as if they look'd upon this *Order* to be a Matter of *Profit*, and not the *Pattern of Virtue*, and fancied it to be not a *Ministry*, but a *sort of absolute Dominion*. And these, saith he, are almost *more numerous* than such as subject to them (y).

In another Place, ' The most sacred *Order* amongst us is in danger of becoming ridiculous. *Prelacy* arises not from *Worth* but *Vice*, and the *Thrones* are given not to the most *worthy* but to the most *potent* (2). *Cetera desiderantur.*

XII. The Bishops reserv'd to themselves the more honourable Parts of the *Ministry* (as *Ordination of Ministers, Consecration of Churches, Confirmation,*

(y) *ἀπολογ.* p. 15. (z) *Orat. in Laud. Basil. M.*

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Waiving of Virgins, Excommunication) and left the more cauful and troublous to the Presbyters, as the Power of Preaching and Administ'ring the Sacraments.

XIII. The City Bish'ps swallow'd up the Power of the Country Bish'ps, and deprived 'em of their pastoral Authority, and instead of Governing-Pastors in the Country Parishes, ordained only Curates, without Power of Discipline.

XIV. Parish Ministers are the proper Successors of the ancient Country Bish'ps. They are the Pastors of the Flock, to be chosen and approved by the Parishes.

XV. The City Bish'ps had no Power to deprive those Parish Bish'ps of the Powers which were inherent in 'em; this Deprivation is a Degree of spiritual Tyranny.

XVI. The Courts of Judicatory, in which the Bish'ps or their Deputies presided, were improper and ineffectual Means to preserve the ancient Discipline. This is evident from their want of Knowledge of the Case, the false Rules they went by, as Canons, Decretals, &c. improper Judges as Laymen, whereas the Power of the Keys was committed to Ministers. The Penalty which by the Gospel was Spiritual, as Excommunication, 2 Cor. 10. 4, 5. but in the Episcop'al Court, secular by Commutation and pecuniary Mulcts turn'd against Godlines, under the Notion of Heresy and Schism; thus the Waldenses, the Lollards, and some of the best Christians, were excommunicated and destroyed.

XVII. The Ordinations of Ministers greatly corrupted.

1. As appropriated to City Bish'ps.
2. Performed without due Examination of the Candidates.
3. Without Election of the People, and at a Distance from 'em.
4. Clogged with unreasonable Terms of Communion, as the Oath of Canonical Obedience, and to root out Heretics.

5. The

5. The *Ministry* changed into a *Priesthood*.
6. Licenses to empower them to preach.
7. Meer Readers ordained.

XVIII. The subjecting all *Bishops* and *Churches* to the *Pope* of *Rome*, spread the *Romish* Corruptions thro' all the *Western Churches*.

XIX. These Corruptions occasioned the Separation of the best Christians from the *Church of Rome*, as *Waldenses*.

XX. These Witnesses against Antichrist reassum'd the Original Power of *Parish Bishops*, and ordained their own *Ministers*.

XXI. Likewise in the beginning of the *Reformation*, our Reformers restored the Ordaining Power of the *Country Bishops* or *Parish Ministers*.

To conclude, I am sensible that a great many of our Adversaries are so far prejudic'd, as not to be convinc'd by Reason itself, speaking in behalf of any that differ from 'em, and therefore doubt not but this Treatise will be attack'd by some one or other, as Interest, Honour, or Party-Zeal may direct.

So that I think it necessary to inform the Antagonists of some Things that will be expected of them to deserve the Name of an Answer, viz.

1. That they answer *all* the Arguments without making the Excuse of their being not worth it, or answered already; otherwise we shall take for granted, whatever is omitted.

2. That they attack the *Bulk* of the Arguments, and don't play only on the *Outworks*.

3. That they palm not upon us the scurrilous Banter of the *Party*, instead of Reason and fair Arguing.

4. That they don't charge upon the Editor the Mistakes of the *Press* and *Amanuensis*, as usually practised for want of better Argument.

F I N I S.



A short Account of the Additionals to the WORK.

I N abridging the *Plea*, I assent'd the Liberty not only to pretermitt large Quotations, and other Matters that to me seem'd superfluous, but thro' the whole, to add several Things that are corroborative of the Argument, and subversive of the Adversaries Objections.

More especially, the Case of *Timothy* and *Titus*, and the pretended Presidency in their Ordination, is further illustrated and confuted. From the Apostolick Commission I prove the Right of Presbyters to ordain, and then shew how the Superiority of English Bishops above Presbyters is founded upon the Laws of England.

Ordination by Presbyters, and the destruction of Prelacy in the foreign Reformed Churches (as in Sweden and Denmark) is particularly considered out of Abbot *Veritor* and present State of Denmark; The Church of England's Approbation of Ordination by Presbyters made out more fully: The Prefatory Argument before the Book of Ordination explain'd, and shew'd not to be inconsistent therewith. The Reformation of the Scots Church by Presbyters further vindicated.

II. As to the Defence, I had reduced it to a narrower Compafs, but for the Animadversions I make all along on the *Rector of Bury's* Answer to it and the *Plea*; however have endeavour'd to make 'em as brief, and concise as possible. I account for the pretended Instances of Ordination without Presbyters, prove *Timothy* and *Titus* to be no *Diocesans* but *Evangelists*, the Original of which Order I consider, and shew

Additionals to this WORK.

shew at large how Presbytery was divinely and unalterably settled in the *Ephesian Church.*

III. The Third Part, which gives the Preference to Presbyterial Ordination, is from an Original imperf^{ct} Manuscript of Mr. Owen's; design'd in Twelve Arguments; finish'd by the Publisher.

IV. The *History of Ordination* was Mr. Owen's last Work, but it was the Will of our Almighty Sovereign that he should finish his Course before he had finish'd that useful Design; it was to be deliver'd in Twenty one Propositions, Ten of which are only perfected; No Materials being left for the remaining Heads, I only mention 'em, which may serve to give an Idea of the whole.

Had he liv'd to have given the finishing Stroke to these Works, they had sufficiently recommended themselves, having, I think, few Equals in the Controversy.

I have prefix'd Contents to each Chapter thro' the whole Performance, and done every thing else that I thought necessary, to prove the *Validity* of our *Dissenting Ministry.*

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